

A
M E T H O D I C A L
ENGLISH GRAMMAR:
CONTAINING
RULES AND DIRECTIONS FOR SPEAKING
AND WRITING THE
ENGLISH LANGUAGE
WITH PROPRIETY AND ACCURACY:
ILLUSTRATED BY A VARIETY OF
EXAMPLES AND EXERCISES.
FOR THE USE OF SCHOOLS.

To which is subjoined,
AN EPITOME OF RHETORIC.

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The Fourth Edition, carefully revised, corrected, and improved.

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be prosecuted as the Law directs.*

T H E
P R E F A C E.

IT will hardly be disputed, I should think, by any one, that the English Language, to an Englishman, is of all others the most useful and important. Whatever a Man's Rank or Station in Life may be, whether that of the Gentleman, or the Man of Business, it is principally in his *Native* Tongue that he must convey to others the Sentiments of his Mind; and it is perhaps in it alone (so far as Language is concerned) that he can display his Abilities in their full Extent: But it is the *Grammatical*, and not the common Knowledge of it, that can guard him against Solecisms and false Concord, and enable him to express himself with Propriety and Correctness.

A Custom has however unaccountably prevailed for a long Series of Years, to pay no Attention to the Study of Grammar, in the ordinary Instructions given to Children; and to have been taught only to read their own Language with Ease and Fluency has been reckoned sufficient for the Purpose of an English Education. The present Generation, it must be owned, seem to have juster Notions of this important Subject, than the preceding; yet are they far from being thoroughly convinced of the great Advantages which would necessarily accrue to every Individual from a *Grammatical* Study of his own Language.

It is no uncommon Thing, even now, to see Boys admitted into the best Schools in the Kingdom, and initiated in the Rudiments of a *Foreign* Language, without any previous Acquaintance with their own, or, perhaps, so much as know-

ing, that there is any such Thing as a Grammar of their *Native Tongue*.

To explode this very absurd and preposterous Custom, many learned and ingenious Gentlemen have contributed their laudable Endeavours. They have proved, that a *Grammatical* Knowledge of the English Language is not only absolutely necessary to enable us to acquire a correct and accurate Method of speaking and writing it; but that it is attended also with this singular Benefit, that it facilitates the Acquisition of other Languages, whether *Ancient* or *Modern*. Dr. LOWTH, late Lord Bishop of London, in particular having shewn in the Preface to his excellent Introduction, that a good Foundation in the general Principles of Grammar is necessary not only for those who are initiated in a learned Education, but for all others likewise, who shall have Occasion to furnish themselves with the Knowledge of Modern Languages, proceeds to make the following Observations. “ *Universal Grammar, (says he) cannot be taught abstractedly: it must be done with Reference to some Language already known; in which the Terms are to be explained, and the Rules exemplified. The Learner is supposed to be unacquainted with all, but his Native Tongue, and in what other, consistently with Reason and common Sense, can you go about to explain it to him? When he has a competent Knowledge of the main Principles of Grammar in general, exemplified in his own Language, he then will apply himself with great Advantage to the Study of any other. To enter at once upon the Science of Grammar, and the Study of a foreign Language, is to encounter two Difficulties together, each of which would be much lessened by being taken separately,*

“rately, and in its proper Order. For these plain
 “Reasons a competent Grammatical Knowledge of our
 “own Language is the true Foundation upon which
 “all Literature, properly so called, ought to be raised.
 “If this Method were adopted in our Schools; if
 “Children were first taught the common Principles
 “of Grammar, by some short and clear System of
 “English Grammar, which happily by its Simplicity
 “and Facility is perhaps fitter, than that of any other
 “Language for such a Purpose; they would have some
 “Notion of what they were going about, when they
 “should enter into the Latin Grammar, and would
 “hardly be engaged so many Years, as they now are,
 “in that most irksome and difficult Part of Litera-
 “ture, with so much Labour of the Memory, and
 “with so little Assistance of the Understanding.”

Most of the Writers, however, upon the same
 Subject, since Dr. Lowth's Publication, from a
 Supposition perhaps that the English Language
 hath little Concern with the Latin, seem to
 have departed as much as possible not only from
 the Rudiments, but the Terms made use of in
 Grammars of that Tongue, and have chosen to put
 their Materials into any Form, rather than suffer
 them to fall in with the Latin Plan. In the Dis-
 tribution of the Moods and Tenses particularly there
 is a remarkable Variety: Some arrange them in one
 Manner, some in another: Some *enlarge*, whilst
 others *diminish* their Number: In one Grammar a
 Tense is transposed in the same Mood; in another
 it is transplanted into a different one. And in all,
 many of the technical Terms are changed for
 others equally, if not more abstracted and perplex-
 ing: And thus a new Kind of Grammatical Lan-
 guage has been invented. These Gentlemen have,

all of them, undoubtedly, aimed at the Benefit of the English Scholar ; and how well they have succeeded, I shall not take upon me to say. But it should seem, that they have not at least sufficiently consulted the Improvement of those who are soon to be brought forward into the Latin Grammar. For it is acknowledged that nothing so much facilitates the Acquisition of a Language which is to be learned by the Medium of another, as Similarity of Representation, and Identity of Expression, whenever the Case will admit of it.

Those perhaps, who wish for no more than a *superficial* Acquaintance with their own Language, might be taught by a more simple and easy Method than this which is laid before them. But the Plan I went upon was more extensive ; it was designed not only to give them a Grammatical Knowledge of their Mother Tongue, but to furnish them with a proper Idea of the several Parts of Grammar before their Entrance on the Latin Rudiments. And here, I can truly say, it has answered beyond my most sanguine Expectations ; and I can farther add, that I have from Experience found no Difficulty in making the mere English Scholar soon understand the Principles of this Grammar in the Form in which it has hitherto appeared. However, to remove, as far as may be, any Obstruction in his Progress, and at the same Time not to lose Sight of my principal Design, I have endeavoured in this Edition to make the Rules of Syntax (the Part which seemed most difficult to be comprehended) plain and intelligible to the meanest Capacity ; and such as I flatter myself may be easily applied to the English Language only. With respect to the Government of Nouns by Prepositions,

some

some Grammarians of eminent Abilities, it is true, have made every Preposition govern one Case, which they call the *Oblique*, or *Objective*. But with proper Deference to these respectable Authorities, is it not more regular, and less liable to create a Perplexity of Ideas, to make them govern different Cases, than simply one? For surely this Phrase *To give to a Person*, and *To receive from a Person*, must convey different Meanings; and if so, it should seem necessary that they should be distinguished by different Names. And as Case serves to express the different Relations which Nouns bear to each other, and to the Things they represent, it is, I presume, the same Thing, whether it be marked by a Change of Termination, or by having a Change of Preposition prefixed to it. Upon this Principle it was that I adhered, as far as the Analogy of the two Languages would allow, to the Forms of the Latin Grammar, as being most agreeable to my Plan.

I do not mean to dictate to others what Method they should pursue in making use of this Book, but shall take the liberty to describe my own. The young Persons under my Care, as soon as they have learned perfectly by Heart the Declensions of the Nouns and Pronouns, with the Conjugations of the Verbs, and such of the Rules of Syntax, as are judged immediately necessary, are taught to put the Exercises to be formed by the Rules of Etymology in their different Cases, Moods, and Tenses. After they are well acquainted with this, they are carried on to turn to a certain Portion of those that are to be rectified by the Rules of Syntax into correct English, by Way of an Evening Exercise at Home, and to make capital Letters Initials to those Words that require them.

The

The following Day they account for the Grammatical Construction of each Word in it, in the same Manner as is practised in Latin Schools, applying the proper Rules to the several Exigencies of Concord and Government.

In the Orthographical Directions to be observed in the Praxis to this Grammar, I have recommended, that every Substantive begin with a Capital: not that it is the universal Mode of Writing, nor indeed any Way necessary to be used by an Adept in Language; but because I am entirely of Opinion with Mr. Hodgson,* that to accustom the Learner to observe that Method is a good Means of making him more perfectly acquainted with Substantives.

Since the last Edition of this Grammar made its Appearance, it has been suggested to me by several of my Friends, that if a short Epitome of Rhetoric was added to it, it would render it still more useful. In Compliance therefore with their Judgment, I have selected from the most approved Authors, such Tropes and Figures, as, I thought would convey to the English Scholar some Knowledge of that Art.

I have nothing farther to add, than to repeat my grateful Acknowledgements to the Public, for the very favourable Reception which the former Editions have met with; and to express my Hopes, that the Alterations and Additions now made, will preserve a Continuance of their Countenance and Support.

* See Hodgson's Practical English Grammar, p. 180.

A METHODICAL
ENGLISH GRAMMAR.

OF ENGLISH GRAMMAR.

ENGLISH GRAMMAR is the Art of speaking and writing the English Language with *Plainness* and *Propriety*, and is divided into four Parts, viz. *Orthography*, *Prosody*, *Etymology*, and *Syntax*.

OF ORTHOGRAPHY.

Orthography teaches the Nature and Affections of *Letters*, and the just Method of spelling *Words*.

OF LETTERS.

A *Letter* is a significant Mark or Note, of which Syllables are compounded.

The *Letters* of the English Language are called the English Alphabet, and are twenty-six in Number.

The Capitals, or large Letters, are marked thus,
A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P,
Q, R, S, T, U, V, W, X, Y, Z.

The small Letters thus,
a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t,
u, v, w, x, y, z.

Their Names are, *a, be, ce, de, e, ef, jee, aitch, i, ja, ka, el, em, en, o, pe, qu, ar, ess, te, u, ve, double u, ex, y, zed.*

Letters are divided into *Vowels* and *Consonants*.

A *Vowel* makes a full and distinct Sound of itself.

A *Consonant* cannot be sounded distinctly, without the Addition of a *Vowel* either *before* or *after* it.

The *Vowels* are *a, e, i, o, u*; and sometimes *w* and *y*. The *Consonants* are *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z*.

Consonants are divided into *Mutes* and *Semi-vowels*.

The *Mutes*, so called, because they cannot be sounded alone, are *b, c, d, g, j, k, p, q, t, v*; and are distinguished from the rest of the *Consonants* by taking the Sound of the *Vowel* *after* them; as *be, ce, de, &c.*

The *Semi-vowels*, so called, because they make a kind of obscure sound alone, are *f, l, m, n, r, s, x*; and are distinguished from the others, by taking the Sound of the *Vowel* *before* them; as *ef, el, em, &c.* four of which, viz. *l, m, n, r*, are likewise called *Liquids*, because of their soft and fluent Pronunciation.

Note. *C* and *g* are sometimes *Mutes*, and sometimes *Semi-vowels*. When they are sounded *hard*, they are *Mutes*; as in *can, crime, give, gold, grant, &c.* When they are sounded *soft*, they are *Semi-vowels*; as in *cell, civil, gem, giant, &c.*

Obs. 1. Two *Vowels* meeting together in one Syllable, are called a *Diphthong*; as *ea* in *breath*; and three a *Triphthong*; as *eau*, in *beau*.

Obs. 2. A Word of one Syllable is called a *Mono-syllable*; as *cap, leg, well, &c.* of two Syllables, a *Diffyllable*; as *án-them, hél-met, pic-ture, &c.* of three Syllables, a *Triffyllable*; as, *mí-se-ry, ór-na-ment, wil-der-ness, &c.* of many Syllables, a *Polyfyllable*; as, *ca-la-mi-ty, sa-tis-fác-ti-on, in-fal-li-bí-li-ty, &c.*

Of the Sounds, &c. of the Letters.

A

A has three different Sounds, an *open* and *short* Sound ; as in *căt, băt, răt, sprăt, &c.*

A *slender* and *long* Sound ; as in *ăce, făce, găme, năme, &c.*

A *broad* Sound like *au* or *aw* ; as in *băld, scăld, tălk, wălk, &c.*

Besides these, *a* has an *open* and *long* Sound ; as in *făther, lănguış, &c.* but when it ends a Syllable, and the next begins with a Consonant that is sounded double, it has an *open*, and *short* Sound ; as in *fămish, grăvel, &c.* pronounced *fammish, gravvel, &c.* *A* has the Sound of *e* or *i* short in Words ending in *able* or *age* ; as in *cómmandăble, villăge*, pronounced *commend- eble, willige.*

In some Syllables of Words the *a* is not sounded at all ; as in the last Syllable of the Words *cărriage, mărriage, chăplain, &c.* pronounced *carridge, marridge, chaplin.*

A with *a, e, i, or y, and u or w,* forms a *Diphthong.*

Aa, a *Hebrew Diphthong*, sound like *a open* and *short* in most of the *Proper Names* ; as in *Bălaăm, Cănaăn, Isaăc, &c.* pronounced *Balam, Canan, Izac* ; except *Bă-al* and *Gă-al.*

Æ wrote *Æ*, a *Latin Diphthong*, are retained by some Authors in all Words, where they are used by the Ancients, and are sounded like *e long* and *full* ; as in *Ænigma, Æquátor, &c.* but by others they are laid aside, and their Place supplied with a single *e* ; as *Enigma, Equator.*

Æ in *Hebrew Words* are parted ; as in *Jă-el, Is-ră-el, &c.*

Äi or *ny*, in *Monosyllables*, or at the Beginning of

Words, or when the Accent falls on the *same* Syllable, are founded like *a slender and long*; as in *gāin, plāy, dūinty, plāyer, detāin, dismāy* &c. but when the Accent falls on the Syllable *before* it, *ai* have the Sound of *i*, or *e short*, as in *cāptain, certāin, cūrtain, fōuntain, mōuntain*, &c. pronounced *captin, certin, curtin, founten, mounten*: *a* in *ai* is not founded in *Calais*, pronounced *Callis*.

Ai in *Hebrew Words* are parted; as in *Abi-sha-i, Si-na-i, A-chā-i-a, E-phra-im*, &c.

Au and *aw* are founded like *a broad and long*; as in *cāuse, pāuse, bāwl, flāw*, &c. In some Words the *u* is not founded; as in *āunt, dāunt, gāuge*, &c. pronounced *ant, dant, gage*.

Au in *Foreign Words* are parted; as in *Ar-che-lá-us, Ca-per-ná-um, Me-ne-lá-us, Sta-nis-lá-us*, &c. except *Paul, Saul*, &c.

B

B keeps one unvaried Sound at the *Beginning, Middle, and End* of Words; as in *bísket, slumber, rhubarb*, &c.

In *some* Words it is silent; as in *dumb, plumb, debt, débtor, bdéllium*, &c. pronounced *dum, plum, det, dettor, dellium*. In *others* its only Use is to *lengthen* the Syllable; as in *climb, cōmb, wōmb*, &c. pronounced *clime, coam, woom*.

C

C has *two* different Sounds.

A *hard* Sound like *k*, before *a, o, u, r*, and *t*; as in *cap, cord, cut, craft, tract*, &c. and at the *End* of Words or Syllables, as in *músic, públic, víctim*.

It is likewise founded hard before *k* in *Monosyllables*; as, in *back, sick, quick*, &c.

A *soft* Sound like *s*, before *e, i*, and *y*; as in *cédar, cýstern, cýmbol*, &c. as also before an *Apostrophe* denoting the Absence of *e*; as in *plác'd*, for *pláced*; *rejoíc'd*,

for rejoiced, &c. except in some *Proper Names*, where it sounds hard like *k*; as in *Aceldama*, *Cenchrea*, &c. pronounced *Akeldama*, *Kenchrea*.

C before *l* has nearly the Sound of *t*; as in *claim*, *clergy*, *client*, &c. pronounced *tlaim*, *tlergy*, *tlient*.

C before *t* is silent in *verdict*, *indictment*, *perfect*, *perfected*, *perfection*, &c. pronounced *verdit*, *indite-ment*, *perfit*, *perfited*, *perfitness*; but it retains its Sound in *perfection*, *perfective*, &c.

Ci before *a*, *e*, *o*, in the *Middle* of a Word, if they make a Syllable, are sounded like *sh*; as in *special*, *ancient*, *vicious*, &c. pronounced *speshal*, *anshent*, *visshous*.

Ch

Ch are commonly sounded like *tch*; as in *charm*, *cherry*, *child*, *choice*, *church*, &c. pronounced *tcharm*, *tcherry*, *tchild*, *tchoice*, *tchurch*; except in Words derived originally from the *Greek*, where they take the Sound of *k*; as in *chart*, *chimera*, *chorus*, *chyle*, &c. pronounced *kart*, *kimera*, *korus*, *kyle*; and in *Foreign Names*; as *Achich*, *Baruch*, *Enoch*, &c. pronounced *Akish*, *Baruk*, *Enok*.

In some Words derived from the *French*, they sound like *sh*; as in *chaise*, *chevalier*, *capuchin*, *machine*, pronounced *shais*, *shevalier*, *capushen*, *masheen*; and in *English Words* after *l* or *n*; as *welch*, *bench*, &c. pronounced *welsh*, *bensh*, &c. they also take the Sound of *qu* in *choir*, *chorister*; pronounced *quire*, *quirister*.

Ch in *Arch* before a *Vowel* generally sounds like *k*; as in *Archangel*, *Archippus*, *Archives*, &c. pronounced *Arkangel*, *Arkippus*, *Arki-ves*: but before a *Consonant*, it always sounds like *tch*; as in *Archbishop*, *Archdeacon*, *Archduke*, &c. pronounced *Artchbishop*, *Artchdeacon*, *Artchduke*.

6 OF ENGLISH GRAMMAR.

D

D keeps one uniform Sound at the *Beginning*, *Middle*, and *End* of *Words*; as in *dámsel*, *élder*, *kín-dred*, &c.

D in some Words is *silent*; as *díamond*, *bándsome*, *Wédnesday*, &c. pronounced *dimon*, *hansome*, *Wensday*.

In the *Preterimperfect Tense*, and *Participle Perfect* of Verbs that are formed in *ed*, *ed* is sometimes contracted into *t*, or *d* with an *Apostrophe* before it; as *dipped*, *dipt*; *laughed*, *laught*; *called*, *call'd*; *loved*, *lov'd*; &c. but when *ed* is preceded by a *d* or a *t*, the *e* is then sounded, and constitutes a *Syllable* with those Letters; as, *dread*, *dreaded*; *adapt*, *adapted*, &c.

E

E has *three* different Sounds.

A *short open* Sound, in Words ending with one or more Consonants; as in *béd*, *nét*, *wéll*.

An *obscure short* Sound, resembling the French *e* *Feminine*; as in *liberty*, *several*, *recovery*, &c.

A *long and full* Sound in Words ending in *e* (called *e* final) and especially Words derived from the *Greek* or *Latin*; as in *schème*, *thème* &c.

E is generally *silent* at the *End* of Words, except in such *Monosyllables* as have *no* other Vowel; as *be*, *me*, *she*, *the* &c. or in *Proper Names*; as *Jé-se*, *Pé-é-be*, *Sa-ló-me*, &c. or Words derived from the *Greek* or *Latin*; as *ca-tá-stro-phe*, *e-pí-to-me*, *Pe-né-lo-pe*, *fi-mi-le*, *pré-mu-ni-re*, &c. It is also *silent* before *s* in Words of the *Plural Number*, but lengthens the Vowel going before it in the same Syllable; as *bābes*, *cākes*, *nāmes*, &c. and in the *third Person Singular* of Verbs, when *s* is written for *th*; as *writes* for *writeth*, *smites* for *smiteth*, &c.; but it is sounded after *c*, *ch*, *g*, *s*, *sh*, *x*, and *z*, both in *Nouns* of the *Plural* Num.

Number, and in the third Person Singular of Verbs, making with *s* another entire Syllable; as in *plá-cēs*, *chúrch-es*, *cá-gēs*, *cá-sēs*, *físh-es*, *báx-es*, *grá-zēs*.

E usually lengthens the Vowels going before it in the same Syllable, whether at the *End* or *Middle* of a Word; as *bīd*, *bīde*, *cān*, *cāne*, *ungrāteful*, *retīrement*, &c. except when it is followed by a Consonant which has a double Sound; as *crēdit*, *rēfuge*, &c. pronounced *creddīt*, *rēffuge*; or when two Consonants come between it and a preceding Vowel; as *bādge*, *wēdge*, *hīnge*, &c.; but if *a* be the preceding Vowel, it is lengthened, if *e* follow *th*, *st*, *ng*, and *rg*; as *bāthe*, *bāste*, *chānge*, *chārgē*, &c.

In Words ending in *en* or *le*, the Sound of the *e* is almost lost; as in *hāsten*, *līsten*, *cāndle*, *nēdle* &c.; but in some Words ending in *en*, the *e* takes the Sound of *i*; as in *līnen*, *gārden*, *chīcken*, &c. pronounced *linin*, *gardin*, *chickin*.

E also has sometimes the effect of softening the preceding consonants *c* and *g*; as in *fence*, *pence*, *cage*, *page*; and it must always be written after *c* and *g*, when sounded soft; as in *advānce*, *advāncement*; *engāge*, *engāgement*; *peace*, *peaceable*; *change*, *changeable*, &c. unless *i* follows, when it is dropped; as in *vicious*, *rāging*; or when *d* goes before *g* in the middle of a Word; as in *jūdgment*.

E in Words ending in *cre*, *gre*, and *tre*, is sounded before the *r*; as in *lúcre*, *māugre*, *nitre*, &c. pronounced *lukēr*, *mauger*, *niter*.

E with *a*, *e*, *i*, or *y*, *o*, *u*, or *w*, forms a *Diphthong*; and with *au*, and *ye* a *Triphthong*.

Ea are sounded like *a* slender and short; as in *brēad*, *bēalth*, *rēalm*, &c. like *e* long and full; as in *bēach*, *pēach*, *stēal*, &c. like *a* open and short; as in *heärt*,

8 OF ENGLISH GRAMMAR.

beārth, deārth, &c. and like *a slender and long*; as in *beār, peār, fweār, &c.*

In some Words they are both heard; as in *fear, hear, near, &c.*

Ea in *Hebrew, Greek, Latin, and some English Words*, are parted; as in *Ge-bé-a, Ho-sé-a, I-dé-a, Cre-á-tor, &c.* as also in Words compounded with *re* and *pre*; as in *re-admít, re-adórn, pre-ámble, pre-apprehénd, &c.*

Ee always found like *e long and full*; as in *fēet, spēed, strēet, &c.*

Ee in *Hebrew Words*, and such as are compounded with *re* and *pre*, are parted; as in *Be-er-shéba, re-éter, pre-exíst, &c.*

Ei or *ey*, have commonly the Sound of *a slender and long*; as in *fēign, rēign, grēy, wēhēy, &c.*

In some Words they found like *e long*; as in *concēiue, decēit, percēiue, &c.* in others both the Vowels are founded; as in *height, streight, hey-day, &c.*

Ei in Words derived from the *Greek, French, &c.* and such as are compounded with *re*, are parted; as in *dé-íst, dé-ism, thé-íst, thé-ism, re-imbúrse, re-iterate, &c.*

Eo are founded like *e long and full*; as in *pēople*, pronounced *peeple*; like *a slender and short*; as in *leopard*, pronounced *leppard*; and like *o long*, as in *George*, pronounced *Jorge, &c.*

Eo are parted in *Hebrew, Greek, Latin, &c. Words*; as in *Sí-me-on, ge-ó-graphy, de-ób-stru-ent.*

Eu and *ew* are founded like *u long and soft*; as in *fēud, dēw, &c.* *ew* like *o short*; as in *fēw shēw*, pronounced sometimes *sow, show.*

Eu are parted in *Za-ché-us, Bar-ti-mé-us, Thad-dé-us.*

Ey are founded like *i long* in *eyre, &c.*

Eau

Eau sound like *u* long in *béauty*, pronounced *būty*; and like *o* long in *beau*, pronounced *bō*; and other French Words.

Eye sound like *i* long, as *eye*.

F

F keeps one unvaried sound at the *Beginning*, *Middle*, and *End* of Words; as in *fōlly*, *cōffin*, *mīschief*, &c. except in *of*, which is pronounced *ov*; as *the Wisdom of (ov) Solomon*.

G

G has two different Sounds.

A *hard* Sound before *a*, *i*, *o*, *u*, *l*, and *r*; and at the End of a Word or Syllable; or when *g* is doubled; as in *game*, *gift*, *gold*, *gun*, *glance*, *grind*, *string*, *strōngly*, *dāgger*, &c. except in *giant*, *gibbet*, and some others.

G is also sounded *hard* before *e* and *i* in all *Proper Names* of the Bible, and some others; as in *Gēba*, *Gethsēmane*, *Gilbōa*, *Gēlderland*, *Gilbert*, &c.

A *soft* Sound like *j* before *e* and *y*; as in *gēlly*, *gēnius*, *gēsture*, *Egypt*, &c. except in *geese*, *geld*, *get*, &c. and Derivatives from Words ending in *ng*; as in *hānger*, from *hang*; *lōnger*, from *long*; *strōnger*, from *strong*, &c.; as also before *e* and *i* in Words derived from the Latin and French; as in *ēngine*, *gēntle*, *imāgine*, &c.

G before another is sometimes sounded like *d*, when parted in Spelling; as in *sug-gēst*, &c. pronounced *sudgest*.

G alone in some Words sounds like *dg*; as in *Rōger*, *Cāllege*, *Māgic*, &c. pronounced *Rodger*, *Colledge*, *Madgic*.

G before *m* and *n* in the same Syllable, is scarcely heard; as in *phlegm*, *gnash*, *gnat*, *gnaw*, *gnōmon*, &c. nor in *bāgnio*, *serāglio*; but *gn* at the End of Words,

lengthen the Syllable; as in *sign*, *benign*, &c. and when *g* follows *n*, it is sounded hard; as in *fang*, *gang*, *bring*, *sting*, &c.

Gh

Gh at the *Beginning* of a Word are sounded hard; as in *ghástly*, *ghérkin*, *ghost*, &c. at the *End* or *Middle* of a Word, they are for the most Part *silent*, but help to *lengthen* the Syllable; as in *hígh*, *míghty*, &c.

If a *Diphthong* go before *gh*, they take the Sound of *ff*; as in *cough*, *laugh*, *tough*, &c. pronounced *coff*, *laff*, *toff*, &c. except in *though*, *through*, *dough*, *dáugh-ter*, &c. pronounced *tho*, *throo*, or *thurro*, *do*, *dauter*.

Gh in *burgh*, at the *End* of several *Proper Names* of Places, sound like *ow*; as in *Edinburgh*, *Hámburgh*, *Gótténburgh*, &c. pronounced *Edinburrow*, *Hamburrow*, *Gottenburrow*.

H

H is by some Grammarians considered as no Letter; but only a Note of Aspiration, or *rough Breathing*; as in *bat*, *hill*, *horse*, &c.

In some Words *h* is very *faintly* sounded; as in *heir*, *bónour*, *húmour*, &c. in others its Sound is *entirely* lost; as in *rhénish*, *rhine*, *rbétoric*, &c.

H, when it shuts up a Word, and a *Vowel* precedes it, is not sounded; as in *ah*, *oh*, *Jehóvah*, *Nínevéh*, &c. but it retains its Sound when it is preceded by the Consonants, *c*, *s*, and *t*; as in *much*, *such*, *ash*, *sash*, *mouth*, *teeth*, &c.

I

I has four different Sounds.

A *short* Sound in Words ending in one or more Consonants; as in *bíd*, *bill*, *lisp*, &c.; and in most *Proper Names*, when it is followed by a Vowel; as *An-ti-ocb*, *Bé-lí-al*, *Da-ní-el*, *Mí-rí-am*, &c.

It

It has also a *short* Sound, when it ends a Syllable, and the next begins with a Consonant that is founded double; as *image*, *river*, &c. pronounced *im*age, *ri*ver.

I has the Sound of *u* *short*, in *bird*, *first*, *spirit*, &c. pronounced *b*urd, *f*irst, *s*pirit.

A *long* Sound before *gh*, *ght*, *gn*, *ld*, *mb*, *nd*, and Words that end in *e* silent; as in *sigh*, *flight*, *sign*, *chila*, *climb*, *kind*, *tide*, &c. some few Words excepted.

It has also a *long* Sound in Proper Names, when it is followed by *ab* or *as*, *jab* or *rah*; as *A-tha-li-ab*, *Co-ni-ab*, *E-li-as*, *To-bi-as*, *A-do-ni-jah*, *E-li-jah*, *Mi-rah*; and in the Terminations *ite* and *ites*; as *Ami-mon-ite*, *Ru-ben-ite*; *Ami-mon-ites*, *Ru-ben-ites*; and when it ends a Proper Name; as *Le-vi*, *Zab-di*.

I has the Sound of *e* *long* and *full* in Words derived from the *French*; as in *bombazin*, *capuchin*, *magazine*, *oblige*, &c. pronounced *bombazeen*, *capusheen*, *magazeen*, *obleege*.

I in some Words is obscurely sounded; as in *evil*, *devil*, &c. and in others its Sound is entirely lost; as in *medicine*, *Salisbury*, pronounced *medcine*, *Salsbury*.

I with *e* forms a *Diphthong*; and with *eu* or *ew* a *Triphthong*.

Ie have the Sound of *e* *long* and *full*; as in *brief*, *chief*, *relief*, &c. of *e* *short*; as in *fierce*, *pierce*, *tierce*, &c. and of *a* *slender* and *short*; as in *friend*, &c.

Ie are parted in *Hebrew* Words, and those that are derived from the *Latin*; as in *A-bi-e-zer*, *E-li-e-zer*, *eli-ent*, *sci-ence*, *so-ci-e-ty*, &c.

Ie are likewise parted in Words ending with *er*, *ed*, and *eth*; as in *car-ri-er*, *clo-thi-er*, *ho-zi-er*, *di-ed*, *di-eth*, &c.

Ieu, or *ieu* sound like *u* long; as in *lieu*, *vieu*, pronounced *lu*, *vu*; but the *u* takes the Sound of *v* in *Lieutenant*, pronounced *Lieutenant*.

J

J keeps one unvaried *soft* Sound; as in *jade*, *jester*, *jingle*, *jolly*, *júlap*, &c. it always begins a Syllable before a Vowel, but never ends one.

K

K is founded like *c* hard; as in *keep*, *king*, *kite*, &c.

K is not founded before *n*; as in *knife*, *knócker*, *knúckle*, &c. pronounced *nife* *nocker*, *nuckle*; nor after *c* at the End of Words; as in *back*, *check*, *sick*, *rock*, &c. pronounced *bac*, *chec*, *sic*, *roc*.

K in Words of two or more Syllables, ending in *c* is by the best modern Writers left out as a *superfluous* Letter, *c* at the End of a Word or Syllable always founding hard like *k*; as in *arithmetic*, *logic*, *músic*, *actor*, &c.

L

L has a *soft liquid* Sound; as in *lavish*, *billow*, *pullet*, &c.

L in some Words is not founded, but it serves to lengthen the Syllable; as in *calf*, *half*, *fólk*, *yólk*, &c. pronounced *case*, *hase*, *foke*, *yoke*.

L has the Sound of *r* in *colonel*, pronounced *córonel*, or *córnél*; and of *m* in *salmon*, pronounced *sammon*.

Words compounded with *all* drop one *l* in writing; as *almost*, *always*, *almighty*, &c.

Words of one Syllable only that end in *l*, are written with a double *l*; as in *shell*, *will*, *bulk*, *pull*, &c. but when a Diphthong goes before, one *l* is dropped; as in *sail*, *soil*, *toil*, *soul*, *bowl*, &c.

Words also of several Syllables that end in *l*, are written with a single *l*; as *cáreful*, *fáithful*, *compél*, &c.

&c. but when a Syllable follows, the *l* is doubled; as in *dúel, dúeller; excél, excelléce; rebél, rebéllion, &c.*

M

M has the same Sound at the *Beginning, Middle, and End* of Words; as in *móney, lumber, fáthom, &c.*

Mp are sounded like *un* in *accómp't, accómp'tant*, pronounced *account, accountant*; and frequently written in the same Manner.

N

N keeps one uniform Sound at the *Beginning, Middle, and End* of Words; as in *náture, ínfant, glut-ton, &c.*

N is not sounded after *l* or *m* in the same Syllable; as in *kiln, damn, condemn, limn, áutumn, hymn, &c.* pronounced *kil, dam, condem, lim, autum, hym.*

O

O has six different Sounds.

A *short open* Sound in Words ending with one or more Consonants; as in *dóg, möb, pöt, söng, &c.*

A *long open* Sound in Words ending with *e* silent; as in *óde, bōne, clōve, grōve, &c.* except in *cōme, söme, nōne, döve, löve*, and some others.

O has also a *long open* Sound in Words ending with *lk, rb, rd, rm, and rn*; as in *fólk, yólk, orb, absorb, cōrd, lōrd, fōrm, stōrm, bōrn, thōrn, &c.*

O before *ll, rt, st, and th*, is in some Words *long*; as in *böll, scröll, pört, spört, höst, pöst, bōth, stōth, &c.* in others *short*; as in *löll, shört, cöst, fröst, möth, clōth, &c.*

O in Words of more than one Syllable is sounded *long* before a Consonant; as in *ódour, ómen, óver, &c.* except the Consonant is sounded *double*, when it takes a *short* Sound; as in *nōvel, prēmise, &c.* pronounced *no-vel, prommise.*

O is

O is founded like oo; as in *dō, dōing, mōve, prōve,* &c. pronounced *doo, dooing, moove, proove*; as also in *tōmb, wōmb,* &c. pronounced *toom, woom,* &c.; like *cu* in Words ending with *ld* or *lt*; as in *old, fold, bolt, colt,* &c. pronounced *ould, fould, bould, coult*; like *i short*; as in *wōmen,* pronounced *wimmen,* &c. and like *u short*; as in *attōrney, cōmpasses, cōnstable,* &c. pronounced *attūrney, cūmpasses, cūnstable.*

O has a faint Sound in many Words ending in *on*; as in *būttōn, glūtton, mūtton,* &c. but is silent in *Nicholas,* &c. pronounced *Nichlas.*

O with *a, e, i,* or *y, o, u,* or *w,* forms a *Diphthong.*

Oa have the Sound of *o long* and *open*; as in *bōat, cōal, flōat,* &c.

Oa in Hebrew Words, and Words compounded with *co,* are parted; as in *Zō-an, Gil-bō-a, A-bī-no-am, co-ad-jū-tor, co-ā gu-late, co-a-lī-ti-on,* &c.

Oe, wrote *æ,* are retained in Words derived from the Greek, and are founded like *e long* and *full*; as in *æcōnomy, æcumēnical,* &c.

Oe in some Words are founded like *o long* and *open*; as in *dōe, fōe, rōe, wōe,* &c. except *shoe,* pronounced *shoo*; in others they are parted; as in *po-et, po-ē-ti-cal,* &c. and with Words compounded with *co*; as in *co-ēf-fi-cient, co-ē-qual, co-ex-ist,* &c.

Oi and oy are both heard in *coin, voice, boy, joy,* &c.

Oi are parted in Words compounded with *co,* or ending in *ing*; as in *co-in-cide, co-i-ti-on, dō-ing, gō-ing,* &c.

Oo have the Sound of the Italian *u*; as in *book, proof, school,* &c. of *o long* and *open*; as in *dōor, flōor, pōor,* &c. pronounced *dore, flore, pore*; and of *u short*; as in *būod, wōol, fōot,* &c. pronounced *hud, wul, fut.*

OF ENGLISH GRAMMAR. 25

Oo are parted in Words derived from the *Hebrew*, *Greek*, or *Latin*; as in *Bó-az*, *Có-ox*, *co-ó-pe-rate*, &c.

Ou and *ow* in some Words are both sounded; as in *thou*, *cow*, *vow*, *fowl*, &c. in others they have the Sound of *oo*; as in *soup*, *cúckow*, sometimes written *cuckoo*, &c. and in others of *o long* and *open*; as in *cōurt*, *amōur*, *crōw*, *snōw*, &c.

Ou in some Words are sounded like *o short*; as in *cōugh*, *trōugh*, pronounced *coff*, *troff*, &c. in others like *u short*; as in *tōuch*, *cōuple*, &c. pronounced *tutch*, *cūple*.

Ow in Words of more than one Syllable are sounded like *o short*; as in *billōw*, *spárrōw*, *willōw*, &c. except the Accent falls on the same Syllable; when the *a* is sounded long; as in *allōw*, *avōw*, &c.

Obf. *Ow* in some Words that are alike in Spelling, but different in signification, are sounded differently, in order to ascertain their Meaning; as *sow*, signifying to scatter Seed, is pronounced *so*; but *sow*, signifying a female Swine, is pronounced like *cow*; so likewise *bow*, signifying an instrument to shoot with, is pronounced *bo*; but *bow* signifying the Bending of the Head, is pronounced like *cow*; also *bowl*, signifying a round spherical Body, is pronounced *bool*; but *bowel*, signifying a Vessel to hold Liquor, is pronounced *bole*, &c.

P

P keeps the same unvaried Sound at the *Beginning*, *Middle*, and *End* of Words; as in *párt*, *páper*, *bishop*, &c.

P is not sounded before *s* or *t*, at the Beginning of Words, as in *psalm*, *psalter*, *ptísan*, *Ptólemy*, pronounced *falm*, *salter*, *tísan*, *Tolemy*, &c. nor between *m* and *t*; as in *tempt*, *émpy*, *súmpster*, *sýmptom*, &c. pronounced *temt*, *emty*, *sumter*, *syntom*.

Ph

Ph

Ph, when they are in the same Syllable, found like *f*; as in *phāntom*, *phýsic*, *álfabet*, *páragraph*, pronounced *fantom*, *fisick*, *alfabet*, *paragraf*, &c. but when they are parted, and affixed to different Syllables, each Letter has its distinct Sound; as in *shép-herd*, *up-hóld*, *up-hólst-er*, &c.

Ph in some Words found like *v*; as in *né-phew*, *Stép-hen*, pronounced *ne-vew*, *Steven*; but when they are prefixed to *th*, they lose their Sound; as in *phthísic*, *phthísical*, pronounced *tisic*, *tifical*.

Q

Q and *u*, which always go together, have the Sound of *ku*, or *kew*; as in *quart*, *quell*, *quit*, *quote*, &c. but in some Words derived from the *French* and *Latin*, the Sound of *u* is dropt, and that of *k* only retained; as in *quoif*, *quoit*, *cónquer*, *liquor*, *pique*, *aníque*, &c. pronounced *koif*, *koit*, *conker*, *likkor*, *peek*, *antéek*.

R

R has always the same *rough*, *snarling* Sound at the Beginning, Middle, and End of Words; as in *river*, *spírit*, *témp-er*, &c.

R is followed by *b* silent in Words derived from the *Greek*; as in *rhápsody*, *rhétoric*, *rhéum*, *rhyme*, &c.

R followed by *e* at the End of Words of *Greek* or *French* Extraction is sounded after the *e*; as in *théatre*, *mètre*, *scéptre*, *mássacre*, *sépulchre*, &c. pronounced *theater*, *meter*, *scepter*, *massaker*, *sepulker*.

S

S has two different sounds.

A *hard hissing* sound at the beginning of words; as, in *saint*, *sea*, *fide*, *foil*, *sun*, &c.

It has also a *hard* sound in the middle of words, when it stands between a vowel and a consonant; or
a consonant

a consonant and a vowel ; as in *báskét*, *clúster*, *góspel*, *bálsam*, *cénfor*, *drópsy*, &c. except in *wísdóm*, *dísmál*, &c. pronounced *wízdóm*, *díxmal*.

It has likewise a *hard* sound at the end of words, when it is preceded by the consonants, *c*, *f*, *b*, *p*, or *t* ; as in *phýsics*, *hoofs*, *breaks*, *props*, *cuts*, &c. and *ou* ; as in *ríghteous*, *bárbarous*, *vírtuous*, &c. as also in *this*, *thus*, *us*, *alas*, and *yes* ; and those that are derived from the Latin ; as in *pus*, *rébus*, *surplus*, and all words that end in double *s* ; as in *gláss*, *loss*, *truss*, &c.

A *soft* sound like *z*, when it is placed between two vowels, or a diphthong and a vowel ; as in *bésom*, *chósen*, *pleásure*, *léisure*, *cóusin*, &c. pronounced *bezóm*, *chozen*, *pleazure*, *leizure*, *couzin* ; as also before *e* silent at the end of a word or syllable, when it is preceded by a vowel ; as in *phrase*, *rose*, *cásement*, *amúsement*, &c. pronounced *phrazé*, *roze*, *cazement*, *amuzément* : But when it is preceded by a consonant, it is sounded *hard* ; as in *verse*, *purse*, *respónse*, &c.

It has also a soft sound, when it is subjoined to substantives ending in *b*, *d*, *e*, *g*, *l*, *m*, *n*, *r*, *w*, or *y*, making part of a diphthong, in order to form the genitive case singular ; as in *shrub's*, *bird's*, *stone's*, *dog's*, *nail's*, *worm's*, *cápon's*, *fóowler's*, *swállow's*, *day's* ; or the plural number ; as in *shrubs*, *birds*, *stones*, *dogs*, *snails*, *worms*, *cápons*, *fóowlers*, *swallows*, *days*, &c. or to verbs, in order to form the third person singular ; as in *he robs*, *reads*, *dies*, *lolls*, *swims*, *runs*, *roars*, *séws*, *lays*, &c.

S in some substantives is sounded *hard*, and *soft* in the verbs ; as the substantives *rise*, *use*, *abúse*, &c. are, when verbs, pronounced *ríze*, *uze*, *abúze*.

Sc before *e* or *i* at the Beginning of Words are sounded like *hard s* ; as in *scéptre*, *sciénce*, &c. pronounced

18 OF ENGLISH GRAMMAR.

nounced *septer*, *science*; but before *a*, *o*, and *u*, like *sk*; as in *scándal*, *scórner*, *scúffe*, &c. pronounced *skandal*, *skórner*, *skuffe*.

Sch before *e*, *i*, and *o*, are founded like *sk*; as in *scheme*, *schírrus*, *schólar*, &c. but they only take the Sound of *bard s* in *schédule*, *schism*; pronounced *se-dule*, *fism*,

Sci when followed by a Vowel in the Middle of Words, are founded like *sh*; as in *cónscience*, *cónscious*, *lúscious*, &c. pronounced *consence*, *conshous*, *lushous*.

Si between a Consonant and a Vowel sound like *sh*; as in *pérshian*, *convérshion*, *submísshion*, &c. pronounced *pershan*, *convershon*, *submisshon*; but between two Vowels like *xb*; as in *adhbéshion*, *confúshion*, *eváshion*, &c. pronounced *adhexhon*, *confuxhon*, *evaxhon*. *S* before *u* is frequently founded like *sh*; as in *súgar*, *sure*, *issue*, &c. pronounced *shugar*, *shure*, *ishue*.

St in some Words are founded like *ss*; as in *bústle*, *cástle*, *néstle*, *thístle*, &c. pronounced *busle*, *casle*, *nesle*, *thisle*, &c.

S not beginning a Syllable is *silent* before *l*, *n*, and *c*; as in *isle*, *demésne*, *vis-count*, &c. pronounced *ile*, *demayne*, *vicount*.

T

T has its proper Sound at the *Beginning*, *Middle*, and *End* of words; as in *táble*, *túrtle*, *témpest*, &c.

Ti before a Vowel in the middle of a Word are founded like *sh*; as in *núptial*, *quótient*, *nátion*, &c. pronounced *nupshal*, *quoshent*, *nashon*; except *f* or *x* goes before them, when they keep their proper Sound; as in *béstial*, *celéstial*, *commíxtion*.

Ti before a Consonant, or at the Beginning of a Word, keep their proper Sound; as in *grátitude*,
intimate,

Optimate, tie, tied, &c. as also before *er* of Comparatives, and *est* of Superlatives of Adjectives; and the Plural Number of Substantives, and the second and third Person of Verbs ending in *ty*; as in *cráfty, crástier, crástiest*; *beáuty, beáuties*; *píty, pítiest, pí-tied, &c.*

Ti likewise keep their proper Sound in *Hebrew* and *Greek* Words; as in *Pháltiel, Sheáltial, Shephatíah, Adramyttium, &c.*

Th

Th have two different Sounds.

A *hard* Sound in most Words; as in *thank, thumb, path, wrath, &c.*

A *soft* Sound in all *Pronouns, Relatives, Adverbs, and Conjunctions*; as in *thou, thee, they, them, thy, thine, this, that, these, those, hither, ráther, then, thence, there, thither, whither, though, althóugh, éither, néither, neverthelész, ótherwise, theréfore, theréupon, whéther, &c.* also in all Words between two Vowels; as in *fáther, fáthom, gáther, bróther, móther, &c.* or between the Letter *r* and a Vowel; as in *fárther, fúrther, &c.* except in *órtodox, orthógraphy*, and some others.

When *e* silent is subjoined *th* at the End of Words, it softens the Sound of them; as in *bath, baths, breath, breathe, &c.*

U

U has three different Sounds.

A *short* Sound in Words where it is followed by one or more Consonants; as in *clúb, crümb, drüb, &c.*

The sound of *i* short; as in *büry, búrial, &c.* pronounced *birry, birrial*.

A *long* Sound in Words ending in *e* silent; as in *müfe, tüne, abjüre, &c.* except in *büdge, jüdge, pürge, &c.*

U has

U has also a *long* Sound, when it ends a Syllable; as in *cūbit*, *duty*, *frūgal*, &c. except when the next Syllable begins with a Consonant that has a *double* Sound; as in *pūmice*, *pūnish*, &c. pronounced *pūmmice*, *pūnnish*.

U with *a*, *e*, *i*, or *y*, and *o*, forms a *Diphthong*; and with *ai*, or *ay*, *ea*, and *ee*, a *Triphthong*.

U before *a*, *e*, *i*, and *o*, in the *Middle* of Words, is sounded like *av*; as in *équal*, *cónquest*, *anguish*, *lán-gour*, &c. and at the *Beginning* of Words *av* is used instead of *u*; as in *walk*, *wedge*, *wind*, *world*, &c.

U after *g*, and before *a*, *e*, *i*, and *y*, is not sounded, but serves to harden the sound of *g*; as in *guard*, *gues*, *guilt*, *guy*, &c.

A in *ua* in some Words is sounded *short* and *open*; as in *quärt*, *quälity*, *quäntity*, &c. in others *long* and *slender*; as in *quāke*, *quāker*, *quā-ver*, &c. and in others *long* and *broad*; as in *quālm*, *quālmish*, &c.

Ua have the Sound of *a* open and long, if they be preceded by *g*; as *guard*, *guárdian*, &c. pronounced *gard*, *gardian*.

Ua lose their Sound in *viſtuals*, pronounced *vittles*.

Ue in some Words have the Sound of *e* *short* and *slender*; as in *güesi*, *güest*, &c. pronounced *gesi*, *gest*, in others of *u* *long*; as in *accrue*, *enfue*, *purſue*, &c.

Ue after *g* are silent at the end of Words; as in *Hague*, *Prague*, *league*, *fatigue*, *prólogo*, &c. pronounced *Haig*, *Praig*, *leag*, *fateig*, *prolog*; except in *ague*, *argue*, *Móntague*, &c. where the *u* is sounded.

Ue in *Hebrew*, *French*, &c. Words, are parted; as *Sa-mu-el*, *Su-et*, &c.

Ui have the Sound of *i* *short*; as in *büild*, *bíſcūit*,
códūit,

several of them stand together, they imply that there is something wanting or immodest in the Passage.

The *Obelisk* refers to some Remark in the Margin, or at the Bottom of the Page. In Dictionaries it shews a Word to be Obsolete.

The *Parallels* are used for the same Purpose as the *Obelisk*; as also Letters and Figures thus (a) (1) (2) or thus ^a.

The *Braces* are used to join several Words or Sentences together; as

The Vowel *a* has $\left\{ \begin{array}{l} \text{a long} \\ \text{a short} \\ \text{a broad} \end{array} \right\}$ Sound.

It is also used in Poetry at the End of three Lines that have the same Rhyme; as,

" Thus Palaces in Prospect bar the Eye,
Which pleas'd and free wou'd o'er the Cottage fly,
O'er flow'ry Lands to the gay distant Sky." }

LEE.

Of PROSODY.

PROSODY teaches the true Pronunciation of Words and Sentences, and the manner of making Verses.

The true Pronunciation of Words consists in expressing every Syllable according to their proper *Quantity* or *Accent*; and of Sentences, in laying the Emphasis on some particular Word or Words in a Sentence.

The *Quantity* of a Syllable is that Time which is taken up in the Pronunciation of it, and is considered as *long* or *short*.

A Syllable is *long*, when the Vowel or Vowels that constitute it are not immediately joined in Pronunciation with the following Consonants; as *āll*, *bāll*, *bōōk*, *beānty*, &c. and *short* when they are; as *āct*, *fōnt*, *heāvvy*, *steādy*.

A *long* Syllable requires twice the Time of Pronouncing as a *short* one; thus *bāte* should be pronounced as slowly again as *bāt*.

Note, the Mark made use of to distinguish a long Syllable is this (ˉ); and a short one this (˘).

Accent is the Laying of a certain Stress of the Voice upon particular Syllables, whether long or short..

Accent is considered as either *single* or *double*.

The *single* Accent marked thus (´) denotes, that the Tone or Stress of the Voice in pronouncing is upon the Syllable over which it is placed; as *fa* in *fāvour*; *kind* in *mankind*.

The

The *double* Accent marked thus (") denotes, that the Letter which begins the following Syllable must be sounded twice, that is, with the preceding Syllable, and with that to which it belongs; as in *bá'-lance*, *cá'-mel*, *mé'-lon*, &c. pronounced *ballance*, *cammel*, *mellon*.

The same is to be observed, when they consist of two Syllables; as *mánagement*, *fórtunately*, *compósedness*, &c.

Note, in Poetry the Syllable upon which the Accent falls is always long; and therefore English Grammarians have in this Application of it considered the Accent and long quantity as synonymous Terms.

The Method of accenting is so various, that no certain Rules can be laid down for that purpose. I shall, however, after observing that in Words of several Syllables the Accent is removed as far as possible from the last Syllable, give a few of such Rules as are the least liable to Exception; referring my Reader for a more nice and exact Method of accenting to our best Poets and Speakers.

Rule I.

Compound and *Derivative* Words, whose *Primitives* are *Monosyllables*, are generally accented on their *Primitives*; as *unjust*, *decamp*, *manly*, *graceful*, &c. and though the Word be twice derived from a Monosyllable, it still keeps the Accent; as *childishness*, *crassly*, &c.

Rule II.

Words of two Syllables, that have two Vowels parted, have generally the Accent on the *first* Syllable; as *réal*, *quíet*, except *créate* and some others.

Rule III.

Several Words of two Syllables that are spelled alike, but are of a different Part of Speech, are accented differently; as *contract* in the Substantive, and *contráct* in the Verb; *minute* in the Substantive, and *minúte* in the Adjective; *fréquent* in the Adjective, and *frequent* in the Verb, &c.

Rule IV.

In Words of two Syllables which are both *short* or both *long*, the Accent is commonly laid on the first; as *háppy*, *prívate*; but if one Syllable only be *long*, the Accent is generally laid upon it; as *aúthor*, *awáke*.

Rule V.

Words, especially *Verbs*, of two Syllables, that end in *e* with a Consonant before it, are generally accented on the latter; as *abíde*, *demíse*; or with two Consonants; as *comménd*, *depárt*; or have a Diphthong in the last Syllable; as *bewáil*, *arráy*.

Rule VI.

Compound and *Derivative* Words of three or more Syllables retain the Accent of the *Primitives*; as *dis-hónour*, *glórious*, *comprehénd*, *recolléct*, *cómpetency*, *hó-nourable*.

Rule VII.

Words of two Syllables that end in *en*, *er*, *on*, *or*, *our*, *ow*, *le*, and *age*, have the accent on the first Syllable; as *góttén*, *dánger*, *múttón*, *dóctor*, *bónour*, *bíllow*, *húmbles*, *bággage*, &c. some few Words excepted.

Rule

Rule VIII.

Words of three Syllables, that end in *al*, *ate*, *ogue*, *ous*, *ude*, *nce*, *ce*, *le*, *nt*, *re*, *te*, and *y*, are generally accented on the first; as *cápital*, *íntimate*, *épilogue*, *fábulous*, *fórtitude*, *éloquence*, *ávarice*, *mútable*, *mónument*, *théatre*, *áppetite*, *crúelty*.

Rule IX.

Words of three Syllables that end in *ator*, are accented on the middle Syllable; as *spéctátor*; also when a *Diphthong* is in the middle Syllable, or a *Vowel* before two Consonants; as *remáinder*, *extérnal*; except in Words derived from the *French*; as *debauchée*, *ambuscáde*, &c.

Rule X.

Polyfyllables that end in *ary* and *ory* are generally accented on the first Syllable; as *tributary*, *oratory*; in *logy*, *tomy*, *graphy*, *ical*, *tical*, *ety*, *ity*, *fion*, *tion*, *cian*, *cial*, *tial*, and *ous*, on the last Syllable but two; as *astrólogy*, *anáatomy*, *geógraphy*, *mechánical*, *grammá-tical*, *variety*, *ingenúity*, *divíision*, *orátion*, *múfacian*, *artifícial*, *substántial*, *melódious*; and in *ic* or *tor* on the last but one; as *epidémic*, *operátor*, &c.

Note, some *Polyfyllables* have two Accents; as *mágnanimity*, *préclamátion*, &c. and others three; as *tránsustántiátion*, *incorrúptibility*, &c.

Emphasis is the Laying of a particular Stress of the Voice upon one or more Words in a Sentence above the rest, in order to give Force and Beauty to the whole.

In order to find out where the *Emphasis* lays, Regard must be had to the chief Design of the Writer; and the Word or Words which shew the chief Design of the Sentence, are the *emphatical* Words.

This ought carefully to be attended to, not only to make us read with Propriety, but also to determine the Sense of the Writer. Thus, this Sentence “ *Will you ride to town to-day?* ” is capable of being applied to four different Senses by the different Position of the Emphasis.

If the Emphasis be laid on the Word *you*, the Answer may be *no*, but my *Brother* will. If on *ride*, the Answer may be *no*, but I shall *walk*. If on *town*, the Answer may be *no*, I shall go into the *Country*. If on *to-day*, the Answer may be *no*, but I shall go *to-morrow*.

Of V E R S E.

Verse in Poetry is a Line or Part of a Discourse consisting of a Number of *long* and *short* Syllables.

Verses are of various kinds, according to the different Kinds of Feet made use of in them, which in English are reduced to four, viz, the

<i>Iambic</i> ˘ –	} as {	<i>Rēvēnge</i>
<i>Trochaic</i> – ˘		<i>Fāthēr</i>
<i>Dactylic</i> – ˘ ˘		<i>Mūltitūde</i>
<i>Anapæstic</i> ˘ ˘ –		<i>Dīfāgrēe</i>

Iambic Verse consists of two, three, four, five, or six Feet; the two first of which are commonly used in Songs and Odes with Rhyme.

Verses of two feet, or four Syllables.

*Unbeārd, ũknōwn,
Hē mākes hīs Mōan.
Thē Strāins dēcāy,
And mēlt āwāy.*

POPE.

Whār

*Whät Pläce is hère !
 Whät scēnes appeār !
 Tō mē thē Rōse
 Nō lōngēr glōws,
 Thōu ärt in Trūth
 A förwärd Yōuth.*

ADDISON.

Verses of three Feet, or six Syllables.

*Thē Stärs wīth deēp Amāze
 Ständ fix'd in stedfäst Gäze,
 And wīll nōt tāke thēir Flīght,
 För äll thē Mōrning Līght.*

MILTON.

Verses of four Feet, or eight Syllables.

These are commonly used in Tales, Fables, &c.
 with Rhyme.

*För Plātō's Fāncies whāt cäre I ?
 I hōpe yōu wōu'd nōt hāve mē dīe.
 Līke simplē Cātō in thē Plāy,
 För äny Thīng thāt hē cān sāy ?
 'Tis lēt mē sēe, thrē Yēars änd mōre,
 Octōbēr nēxt it wīll bē fōur,
 Sīnce Hārlēy bīd mē fīrst ättēnd,
 And chōse mē för ä hūmblē Frīēnd;
 Wōu'd tāke mē in hīs Coāch tō chāt,
 And quēstīōn mē of thīs änd thāt;
 As, whāt's ö'Clock ? änd hōw's thē Wīnd ?
 Whōse Chāriōt's thāt wē lēft bēhīnd ?
 Or grāvelly trȳ tō reād thē Līnes
 Writ undērneāth thē cōuntrȳ Sīgns;
 Or, hāve yōu nōthīng nēw tō-dāy
 Frōm Pōpe, frōm Pärnēl, ör frōm Gāy ?*

PRIOR.

SWIFT.

Olf.

38 OF ENGLISH GRAMMAR

Obf. In Poetic Measure it is common for two short Syllables, as *tion* in *question*, and *riots* in *Chariots*, to coalesce in Pronuntiation, and fill the Place of one obscure or unaccented Syllable only.

Verfes of five Feet, or ten Syllables.

This Kind of Verfe is the Heroic Measure in English, and is used in Epic Poety and Tragedy with or without Rhyme.

Verfes with Rhyme.

*There are, who blind to Thought's fatiguing Ray,
As Fortune gives Examples, urge their Way:
Not Virtue's Foes, tho' they her Paths decline,
And scarce her Friends, tho' with her Friends they join.*

SHENSTONE.

*Hear how the Birds, on ev'ry bloomy Spray,
With joyous Music wake the dawning Day!
Why sit we mute, when early Linnets sing,
When warbling Philomel salutes the Spring.*

POPE.

Verfes without Rhyme, called Blank Verse,

*Of Man's first Disobedience, and the Fruit
Of that forbidden Tree, whose mortal Taste
Brought Death into the World and all our Woe,
With Loss of Eden, till one greater Man
Restore us, and regain the blissful Seat,
Sing, heavenly Muse! ———*

MILTON.

*Tend Nature's sweet Restorer, balmy Sleep!
He like the World his ready Visit pays,
Where Fortune smiles; the wretched he forsakes:*

Swift

*Swift on his downy Pinions flies from Woe,
And lights on Lids unsully'd with a Tear.*

YOUNG.

Verses of six Feet, or twelve Syllables.

This Kind of Verse is called Alexandrine, which is sometimes used with Verses of ten Syllables in Rhyme by Way of Clause.

*The Seas shall waste, the Skies in Smoke decay,
Rocks fall to Dust, and Mountains melt away;
But fix'd his Word, his saving Pow'r remains:
Thy Realm for ever lasts, thy own Messiah reigns!*

POPE.

*Waller was smooth, but Dryden taught to join
The varying Verse, the full resounding Line,
The long majestic March, the Energy divine.*

Note, The English Poets do not always confine themselves to a particular Kind of Feet; but sometimes substitute one instead of another for the Sake of Variety: thus Waller in the Line above is a Trochee, and not an Iambus, &c.

Obs. It has been already noted, that in Poetry the Accent and long Quantity coincide: but in the Heroic Measure of several of our English Poets, and particularly of Milton, we frequently find an accented Syllable, where it ought to be short; especially in the fifth Place; thus,

Eve rightly call'd Mother of all Mankind.

Trochaic Verse consists of one, two, or three Feet, and a long Syllable; and is only used in Songs and Odes.

Verses of one Foot and a long Syllable, or of three Syllables.

In Amaze,

Lōst I gāze:

Cān oŭr Eyes

Reāch thŷ Size?

Māy mŷ Lāys

Swēll wīth Prāise,

Wōrthŷ mē,

Wōrthŷ thēe.

SWIFT,

Dreādfŷl Gleāms,

Dīsmāl Scrēams,

Fires thāt glōw,

Shrēeks ōf Wōe,

Sŷllēn Mōans,

Hōllōw Grōans.

POPE.

Verfes of two Feet and a long Syllable, or of five Syllables.

In thē Dāys ōf ōld,

Stōries plainlŷ tōld.

Verfes of three Feet and a long Syllable, or of seven Syllables.

Dāphnē knōws wīth ēquāl Eāse,

Hōw tō vēx, ānd hōw tō pleāse;

Bŷt thē Fōllŷ ōf hēr Sēx

Mākes hēr sōle Dēlight tō vēx. SWIFT.

Mēlānchōlŷ līfts hēr Heād,

Mōrphēus rōusēs frōm hīs Bēd,

Slōth ūnfōlds hēr Arms ānd wākes,

Līst'nīng Envŷ drōps hēr Snākes. POPE.

Daŷtylic Verfe consists of a short Syllable, with one, two, or three *Daŷtylic* Feet, and a long Syllable.

Verfes of a short Syllable, one *Daŷtyl* and a long Syllable, or of five Syllables.

Dīstrāctēd

*Distracted with Woe,
I'll rush on the Foe.* ADDISON.

*Thus Song cou'd prevail
O'er Death, and o'er Hell.* POPE.

Verses of a short Syllable, two Dactyls, and a long Syllable, or of eight Syllables.

*Ye Shepherds so cheerful and gay,
Whose Flocks ne'er carelessly roam;
Shou'd Corydon's happen to stray,
Oh! call the poor Wanderers home.*
SHENSTONE.

Verses of a short Syllable, three Dactyls, and a long Syllable, or of eleven Syllables.

*Dear Dick, prithee tell by what Passion you move?
The World is in Doubt, whether Hatred or Love;
And while at good Casbél you rail with such Spite,
They shrewdly suspect it is all but a Bute.* SWIFT.

Anapæstic Verse consists of two, three, or four Anapæstic Feet.

Verses of two Feet, or six Syllables.

*In my Rage shall be seen
The Revenge of a Queen.* ADDISON.

*Let the loud Trumpet sound,
Till the Roofs all around
The shrill Echoes rebound.* POPE.

Verses of three Feet, or nine Syllables.

*One wou'd think she might like to retire
To the Bow'r I have labour'd to rear,*
NOT

42 OF ENGLISH GRAMMAR.

*Nōt ā Shrub thāt I heard hēr ādmire,
Būt I hāstēd ānd plāntēd it thēre.* SHENSTONE.

Verses of four Feet, or twelve Syllables.

*In thē Bloōm of hēr Yōuth tō ā Clōyster shē rūn ;
In thē Bloōm of hēr Grācēs, tōō fāir fōr ā Nūn.*
SHENSTONE.

All the above Measures are sometimes varied by double Endings with or without Rhyme. Thus,

In the Iambic Measure.

*Nōw ūndēr hānging Mōuntāins,
Beside thē Fāll of Fōuntāins.* POPE.
*In vāin yōu tēll yōur pārting Lōvēr,
Yōu wīsh fāir Winds māy wāst him oōvēr.* PRIOR.
*Lēave dāng'rōus Trūths tō ūnsuccēsful Sātires,
And Flāitēry tō fūlsōme Dēdicātōrs.* POPE.
*Tō bē, or nōt tō bē ; thāt is thē Quēstion.
Whēthēr 'tis noblēr in thē Mind tō sūfēr
Thē Slings ānd Arrows of outrāgēous Fōrtūne,
Or tō tākē Arms āgāinst ā Sēa of Trōublēs,
And bȳ oppōsing ēnd thēm.* SHAKESPEAR.

In the Trochaic Measure.

*Swēet Dēlūsiōn,
Gāy Cōnfusiōn,
O ! thē pleāsing, pleāsing Angūish,
Whēn wē lōve, ānd whēn wē lānguīsh.* ADDISON.

In the Dactylic Measure.

*Whāt, Mādām ? nō Wālking,
Nō Rēading, nōr Tālking ?
Wīse Bōoks, ānd Rēflectiōn
Will mēnd thē Cōmplētiōn.* SWIFT. Y^{es}

*You certainly know, tho' so loudly you vapour,
His Spite cannot wound, who attempted the Drapier.*

SWIFT.

In the Anapæstic Measure.

Where a Cow wou'd be startled

I'm in Spite of my Heart led. SWIFT.

*And I firmly believe, if thou knew'st her as I do,
Thou wou'd'st chuse out a whipping Post first to be ty'd to.*

SHENSTONE.

They are likewise frequently intermixed in Songs and Odes, and that in a great Variety of Ways, Verses first of one Measure, and then of another, being used in the same Poem. This Variety of Metre is finely displayed, and with great Judgment applied, in that celebrated Ode of Dryden's on St. Cecilia's Day :

*Hear how Timotheus' various Lays surprise,
And bid alternate Passions fall and rise ;
While, at each Change, the Son of Lybian Jove
Now burns with Glory, and then melts with Love ;
Now his fierce Eyes with sparkling Fury glow,
Now sighs steal out, and Tears begin to flow.
Persians and Greeks like Turns of Nature sound,
And the World's Victor stood subdu'd by Sound.*

'Twas at the royal Feast, for Persia won

By Philip's warlike Son :

Aloft in awful State,

The godlike Hero sate,

On his Imperial Throne.

*His valiant Peers were plac'd around,
Their Brows with Roses and with Myrtles bound,
(So should Desert in Arms be crown'd,)*

The

*The lovely Thais by his Side,
 Sate like a blooming Eastern Bride,
 In Flow'r of Youth and Beauty's Pride.
 Happy, happy, happy Pair !
 None but the Brave, none but the Brave,
 None but the Brave deserves the Fair.
 Timotheus plac'd on high
 Amid the tuneful Choir,
 With flying Fingers touch'd the Lyre ;
 The trembling Notes ascend the Sky,
 And heav'nly Joy inspire.
 The Song began from Jove,
 Who left his blissful Seats above,
 (Such is the Power of mighty Love !)
 A Dragon's fiery Form bely'd the God :
 Sublime in radiant Spires he rode,
 When he to fair Olympia press'd ;
 And while he sought her snowy Breast,
 Then round her slender Waist he curl'd,
 And stamp'd an Image of himself, a Sovereign of the World.
 The list'ning Crowd admire the lofty Sound,
 A present Deity ! they shout around,
 A present Deity, the vaulted Roofs rebound.
 With ravisht Ears
 The Monarch hears,
 Assumes the God,
 Affects to nod,
 And seems to shake the Spheres.
 The Praise of Bacchus then the sweet Musician sung,
 Of Bacchus ever fair and ever young.
 The jolly God in Triumph comes ;
 Sound the Trumpets, beat the Drums ;*

Flush'd

*Flush'd with a purple Grace
He shews his honest Face.
Now give the Hautboys Breath; he comes! he comes!
Bacchus ever fair and young,
Drinking Joys did first ordain:
Bacchus' Blessings are his Treasure,
Drinking is the Soldier's Pleasure,
Rich the Treasure,
Sweet the Pleasure;
Sweet is Pleasure after Pain,
Soothed with the Sound, the King grew vain,
Fought all his Battles o'er again,
And thrice he routed all his Foes, and thrice he slew the slain.
The Master saw the Madness rise,
His glowing Cheeks, his ardent Eyes;
And, while he Heav'n and Earth defy'd,
Chang'd his Hand, and check'd his Pride:
He chose a mournful Muse,
Soft Pity to infuse:
He sung Darius great and good,
By too severe a Fate,
Fall'n, fall'n, fall'n, fall'n,
Fall'n from his high Estate,
And weltring in his Blood;
Deserted at his utmost Need,
By those his former Bounty fed!
On the bare Earth expos'd he lies,
With not a Friend to close his Eyes.
With downcast Looks the joyless Victor sate,
Revolving in his alter'd Soul
The various Turns of Chance below:
And now and then a Sigh he stole,
And Tears began to flow.*

The

*The mighty Master smil'd to see
 That Love was in the next Degree ;
 'Twas but a kindred Sound to move,
 For Pity melts the Soul to love.
 Softly sweet in Lydian Measures,
 Soon he soothed his Soul to Pleasures ;
 War, he sung, is Toil and Trouble,
 Honour but an empty Bubble ;
 Never ending, still beginning ;
 Fighting still, and still destroying ;
 If the World be worth thy winning,
 Think, O ! think it worth enjoying,
 Lovely Thais sits beside thee ;
 Take the Good the Gods provide thee.
 The many rend the Skies with loud Applause ;
 So Love was crown'd, but Music won the Cause.
 The Prince, unable to conceal his Pain,
 Gaz'd on the Fair,
 Who caus'd his Care,
 And sigh'd and look'd, sigh'd and look'd,
 Sigh'd and look'd, and sigh'd again.
 At length with Wine and Love at once oppress'd,
 The vanquish'd Victor sunk upon her Breast.
 Now strike the golden Lyre again,
 A louder yet, and yet a louder Strain ;
 Break his Bands of Sleep asunder,
 And rouse him like a rattling Peal of Thunder.
 Hark, hark, the horrid Sound
 Has rais'd up his Head ;
 As awak'd from the Dead,
 And amaz'd he stares around.
 Revenge ! Revenge ! Timotheus cries,*

See

See the Furies arise!
See the Snakes that they rear,
How they hiss in their Hair,
And the Sparkles that flash in their Eyes!
Behold a ghastly Band,
Each a Torch in his Hand!
These are Grecian Ghosts that in Battle were slain,
And unbury'd remain,
Inglorious on the Plain;
Give the Vengeance due
To the valiant Crew:
Behold how they toss their Torches on high,
How they point to the Persian Abodes,
And glitt'ring Temples of their hostile Gods!
The Princes applaud with a furious Joy,
And the King seiz'd a Flambeau, with Zeal to destroy:
Thais led the Way,
To light him to his Prey;
And like another Helen, fir'd another Troy.
Thus long ago,
Ere heaving Bellows learn'd to blow,
While Organs yet were mute,
Timotheus to his breathing Flute,
And sounding Lyre,
Could swell the Soul to Rage, or kindle soft Desire.

The above Specimens may serve to direct the
 Learner to arrange the Words of every Kind of Eng-
 lish Verse in such Order, as to make it run with some
 Degree of Smoothness: but an elegant Method of
 Versification is only to be acquired by a careful and nice
 Observation of the best English Poets.

Of ETYMOLOGY.

ETYMOLOGY teaches the Nature and Properties of Words, or Parts of Speech, together with their *Derivations, Endings, and Likeness* to one another.

The Parts of Speech in the English Language are nine, viz. *Article, Substantive or Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, Interjection.*

Of the ARTICLE.

The *Article* is a Word set before a Substantive to determine its Signification.

The English Language has only two Articles, *a* or *an*, and *the*.

A or *an* is used *indefinitely* to signify any Thing of a Kind, without confining it to a particular Thing; as give me *a Book*, that is, *any Book*; and is hence called the *Indefinite Article*.

A or *an* is likewise used for *each* or *every*; as twenty Pounds *a Man*, that is, *each Man*; forty Pounds *a Year*, that is *every Year*; three Miles *an Hour*, that is, *each* or *every Hour*.

The is used *definitely* to signify what particular Thing is meant, as give me *the Book*, *suppose*, in the *Window*; and is hence called the *Definite Article*.

A is set before *Substantives* or *Adjectives* joined to *Substantives*, when they begin with a Consonant, in the *Singular Number* only; as *a Quill*, *a good Pen*; and *an* when they begin with a Vowel or *b* silent; as *an Ape*, *an Heir*, *an epic Poem*, *an honest Man*.

Oly.

Obs. The *Substantive Means*, and the *Adjectives* *few*, *many*, *great many*; or a *Number* which collectively taken, conveys the Idea of Unity, are Exceptions to this Rule; as *A good Character should be employed as a Means of doing Good. A few Days. A Mother of a many Children. A great many Men. A hundred Ships. A thousand Sailors, &c.*

The is set before *Substantives* or *Adjectives* joined to *Substantives*, when they begin either with a Vowel or Consonant, in both Numbers; as *the Army, the Bishops, the exact Time, the wise Senators.*

The is also sometimes prefixed to *Adverbs* of the *Comparative* and *Superlative* Degrees, in order to mark the Degree more strongly, and define it more precisely; as, "*The more they know him, the more they admire him.*" "*He behaved the most cautiously of them all.*"

Obs. 1. The Article is set after the *Adjectives* *all*, *such*, *many*, *what*, or those that are preceded by the *Adverbs* *as*, *how*, *so*, *too*; as *all the Men; such a Man; many a Man; what a Man; as great a Man; how wise a Man; so good a Man; too kind a Man.*

Obs. 2. When a *Substantive* has no Article before it, it is taken in the largest Sense; as *Man* is mortal; that is, *all Mankind.*

Of a SUBSTANTIVE.

A *Substantive* or *Noun* is the name of any *Being* or *Thing* that is the object of the Senses or Understanding, and is expressed simply in itself; as *Man, Bird, Virtue, Love, Joy, &c.*

Note. By the Senses is meant the *Hearing, Seeing, Smelling, Tasting, and Feeling*: So that whatever we

either *hear, see, smell, taste, or feel*, or perceive by the Understanding, is a *Substantive*.

Substantives are of two Kinds, *Common* and *Proper*.

A *Substantive Common* is a Name common to the several Individuals of the same Kind; as a *Man*, a *City*, a *Tree*; meaning *any Man, any City, any Tree*.

A *Substantive Proper*, is a Name proper to one particular Object, as distinguished from all others of the same Kind; as *John, London, an Oak, &c.*

Obs. *Proper Names* of *Persons, Countries, Cities, Rivers, Mountains, Metals, Herbs, &c.* as also the *Abstract Names* * of *Virtues, Vices*, and other Dispositions of the Mind, have generally no Article before them; as *William, England, York, Trent, Vesuvius, Gold, Silver, Sage, Marjoram, Temperance, Pride, Humility, &c.* except by Way of Distinction; as he is a *Howard*, that is, one whose Name is *Howard*; he is a *Nero*, that is, one who is as infamous as *Nero*.

Note. When a Word is understood, the Article *the* is commonly set before it; as *the Danube*, that is, the *River Danube*; or by Way of Eminence; as the *City*, meaning *London*; the *Poet*, meaning *Pope*.

A *Substantive* admits of three Things, *Gender, Number, and Case*.

Of G E N D E R.

Gender is the Distinction of Sex.

The *English* Language has three *Genders*, the *Masculine*, the *Feminine*, and the *Neuter*.

* *Abstract Names* are those which are the Objects of the Understanding only, being not perceptible by the Senses; as *Justice, Mercy, Faith, Hope, &c.*

The

The *Masculine Gender* is applied to the Names of Animals, that signify *Males*, or the *He-kind*; as a *Man*, a *Horse*, &c.

The *Feminine Gender* is applied to the Names of Animals that signify *Females*, or the *She-kind*; as a *Woman*, a *Mare*, &c.

The *Neuter Gender* is applied to the Names of Objects that signify neither *Males* nor *Females*; as a *Tree*, a *House*, a *Garden*.

Obs. 1. The Difference of Sex is sometimes expressed by the Endings of the Substantive; as *Actor* in the *Masculine* is *Actress* in the *Feminine*; *Poet*, *Poetess*; *Hero*, *Heroine*; *Executor*, *Executrix*, &c.

Obs. 2. When the Substantive implies either Sex, another Word is placed before it, to signify which Sex is intended; as a *Man-servant*, a *Maid-servant*; a *Cock-sparrow*, a *Hen-sparrow*; a *He-bear*, a *She-bear*.

Obs. 3. The Difference of Sex is sometimes expressed by different Words; as *Boy*, in the *Masculine* is *Girl* in the *Feminine*; *Brother*, *Sister*; *Buck*, *Doe*; *Horse*, *Mare*, &c.

Obs. 4. Some Substantives naturally *Neuter* are by a Figure * converted into the *Masculine* or *Feminine Gender*; as when we say of the Sun, *he* is setting; and of a Ship, *she* sails well, &c.

Of N U M B E R.

Number is the Representation of an Object considered as *one* or *more*.

Substantives are of two *Numbers*, the *Singular* and the *Plural*.

* *Prosopopœia* or Personification.

The *Singular Number* is used to express one Object only; as a *Book*, a *Pen*.

The *Plural Number* is used to express more objects than one; and is commonly formed by the Addition of *s* to the *Singular*; as *Books*, *Pens*.

Note. If the *Singular Number* end in *ce*, *ge*, *se*, or *ze*, the Addition of *s* in the *Plural* makes another entire Syllable; as *Face*, *Fa-ces*; *Cage*, *Ca-ges*; *Noise*, *Noi-ses*; *Prize*, *Pri-zes*.

Obs. 1. *Substantives* ending in *ch*, *s*, *sh*, *ss*, or *x*, are formed in their *Plurals*, by adding the Syllable *es* to their *Singulars*; as *Coach*, *Coaches*; *Rebus*, *Rebuses*; *Brush*, *Brushes*; *Truss*, *Trusses*; *Fox*, *Foxes*.

Obs. 2. *Substantives* ending in *y* after a Consonant, are formed in their *Plurals* by turning *y* into *ies*; as *City*, *Cities*, &c. But if *y* follows a Vowel, *y* is retained, and *s* only is added to it; as *Day*, *Days*, &c.

Obs. 3. *Substantives* ending in *f* or *fe*, are formed in their *Plurals* by turning *f* or *fe* into *ves*; as *Calf*, *Calves*; *Wife*, *Wives*, &c. But *Dwarf*, *Skarf*, *Wharf*, *Brief*, *Chief*, *Grief*, *Handkerchief*, *Mischief*, *Relief*, *Hoof*, *Proof*, *Roof*, *Fife*, *Strife*, &c. and most *Substantives* ending in *ff*, as *Muff*, *Stuff*, &c. are formed in their *Plurals* by adding *s* only; except *Staff*, which makes *Staves*.

Obs. 4. Some few *Substantives* are formed in their *Plurals* differently from any of the former; as *Man*, *Men*; *Woman*, *Women*; *Child*, *Children*; *Brother*, *Brethren*, or *Brothers*; *Ox*, *Oxen*; *Cow*, *Cows*, or *Kine*; *Sow*, *Sows*, or *Swine*; *Die*, *Dice*; *Louse*, *Lice*; *Mouse*, *Mice*; *Goose*, *Geese*; *Penny*, *Pence*; *Foot*, *Feet*; *Tooth*, *Teeth*, &c.

Obs. 5. Words originally *Hebrew*, *Greek*, *Latin*, and *French*, are formed in their *Plurals* as they are in the *Originals*; as *Cherub*, *Cherutim*; *Seraph*, *Seraphim*; *Phæ-*

Phænomenon, Phænomena; Genius, Genii; Arcanum, Arcana; Beau, Beaux; Monsieur, Messieurs, &c.

Obs. 6. The Singular Number of Substantives, which are spelled alike in both Numbers, is distinguished from the Plural by the Article *a* being prefixed to it; as *A Sheep, Sheep; A Deer, Deer, &c.*

Obs. 7. Proper Names of Persons, Countries, Cities, Rivers, Mountains, want the Plural Number; as *Thomas, Italy, Rome, Tiber, Ætna, &c.*—of Metals; as *Gold, Silver, Tin, Lead, Copper, &c.*—of Herbs; as *Sage, Rue, Parsley, Sorrel, Mint, Thyme, Marjoram, &c.* except *Leeks, Onions, Cabbages, Lettuces, Artichokes, Nettles, &c.*—of Spices; as *Pepper, Ginger, Mace, Cinnamon, &c.* except *Cloves, Nutmegs, &c.*—of Drugs; as *Bark, Mercury, Opium, &c.*—of Liquids; as *Ale, Beer, Wine, Brandy, Rum, Oil, Milk, &c.* except when they signify several Sorts; as *Wines, Brandies, Rums, Oils, &c.*—of several Sorts of Grain; as *Wheat, Rye, Barley, &c.* except *Beans, Pease, Oats, Tares, &c.* and the abstract Names of Virtues and Vices, and other Dispositions of the Mind; as *Fortitude, Cowardice, Industry, Idleness, Sobriety, Drunkenness, Generosity, Parsimony, &c.*

Note. Proper Names, when they are used by Way of Eminence, or Distinction; or when there are several of the same Name, admit of a Plural; as the *Marlboroughs, the Cæsars, the Scipios, &c.*

Note also. Some Substantives from the Nature of the Things they express, are used only in the Plural Number; as *Shears, Scissars, Snuffers, Tongs, Bellows, Lungs, &c.* to which may be added, *Alms, Alps, Annals, Ashes, Bowels, Breeches, Cresses, Entrails, Goods, Thanks, Wages.*

Of C A S E.

Case being considered as a Change of Termination, the English *Substantive* has only two Cases, the *Nominative* and the *Genitive*; but as it expresses by the Help of Prepositions, those Relations, which in some Languages are chiefly marked by Cases, or the different Endings of the Substantive; Grammarians have, by a Change of *Preposition*, declined it with six Cases in both Numbers, viz. the *Nominative*, *Genitive*, *Dative*, *Accusative*, *Vocative*, and *Ablative*.

The *Nominative* Case expresses the Subject of the Verb simply in itself; as a *Boy*, a *House*, a *Bridge*.

The *Genitive* Case expresses the Relation of *Property* or *Possession*, and has the Preposition *of* going before it, or an Apostrophe, with the Letter *s* coming after it; as *the Learning of the Master*, or *the Master's Learning*.

The *Dative* Case expresses the Relation of the Object to, or for which any Thing is given or done, and has commonly the Prepositions *to* or *for* going before it; as *Virtue affords Comfort to the Mind*. *He went an Errand for the Master*.

The *Accusative* Case expresses the Relation of the Object on which the Action implied in the Verb terminates; as *a Child loves Toys*.

The *Vocative* Case is used in calling or speaking to an Object, with or without the Exclamation *O*; as *O wretched Man*. *Lord, thou art my Hope*. *Hear O Heavens!*

The *Ablative* Case expresses the Relation of the Object by the Prepositions *about*, *after*, *at*, *by*, *concerning*,

cerning, from, in, on, out, of, since, through or thorough, upon, with, without, going before it; as, I will write to you about this Affair. He was a little after his Time. I met him on the Road, &c.

The Declension of Substantives.

Singular.	Plural.
Nom. <i>A Book.</i>	Nom. <i>Books.</i>
Gen. <i>Of a Book or a Book's.</i>	Gen. <i>Of Books.</i>
Dat. <i>To, or for a Book.</i>	Dat. <i>To, or for Books.</i>
Acc. <i>A Book.</i>	Acc. <i>Books.</i>
Voc. <i>O Book, or Book.</i>	Voc. <i>O Books, or Books.</i>
Abl. <i>In a Book.</i>	Abl. <i>In Books.</i>

Note, Substantives that have the Article the before them, want the Vocative Case, thus :

Singular.	Plural.
Nom. <i>The Book.</i>	Nom. <i>The Books.</i>
Gen. <i>Of the Book, or the Book's.</i>	Gen. <i>Of the Books.</i>
Dat. <i>To, or for the Book.</i>	Dat. <i>To, or for the Books.</i>
Acc. <i>The Book.</i>	Acc. <i>The Books.</i>
Voc. <i>is wanting.</i>	Voc. <i>Is wanting.</i>
Abl. <i>In the Book.</i>	Abl. <i>In the Books.</i>

Singular.	Plural.
Nom. <i>A Coach.</i>	Nom. <i>Coaches.</i>
Gen. <i>Of a Coach, or a Coach's.</i>	Gen. <i>Of Coaches.</i>
Dat. <i>To, or for a Coach.</i>	Dat. <i>To, or for Coaches.</i>
Acc. <i>A Coach.</i>	Acc. <i>Coaches.</i>
Voc. <i>O Coach, or Coach.</i>	Voc. <i>O Coaches, or Coaches.</i>
Abl. <i>In a Coach.</i>	Abl. <i>In Coaches.</i>

Singular.		Plural.	
Nom.	<i>A City.</i>	Nom.	<i>Cities.</i>
Gen.	<i>Of a City, or a City's.</i>	Gen.	<i>Of Cities.</i>
Dat.	<i>To, or for a City.</i>	Dat.	<i>To, or for Cities.</i>
Acc.	<i>A City.</i>	Acc.	<i>Cities.</i>
Voc.	<i>O City, or City.</i>	Voc.	<i>O Cities, or Cities</i>
Abl.	<i>In a City.</i>	Abl.	<i>In Cities.</i>
Singular.		Plural.	
Nom.	<i>A Day.</i>	Nom.	<i>Days.</i>
Gen.	<i>Of a Day, or a Day's.</i>	Gen.	<i>Of Days.</i>
Dat.	<i>To, or for a Day.</i>	Dat.	<i>To, or for Days.</i>
Acc.	<i>A Day.</i>	Acc.	<i>Days.</i>
Voc.	<i>O Day, or Day.</i>	Voc.	<i>O Days, or Days</i>
Abl.	<i>In a Day.</i>	Abl.	<i>In Days.</i>
Singular.		Plural.	
Nom.	<i>A Calf.</i>	Nom.	<i>Calves.</i>
Gen.	<i>Of a Calf, or a Calf's.</i>	Gen.	<i>Of Calves.</i>
Dat.	<i>To, or for a Calf.</i>	Dat.	<i>To, or for Calves.</i>
Acc.	<i>A Calf.</i>	Acc.	<i>Calves.</i>
Voc.	<i>O Calf, or Calf.</i>	Voc.	<i>O Calves, or Calves.</i>
Abl.	<i>In a Calf.</i>	Abl.	<i>In Calves.</i>
Singular.		Plural.	
Nom.	<i>A Knife.</i>	Nom.	<i>Knives.</i>
Gen.	<i>Of a Knife, or a Knife's.</i>	Gen.	<i>Of Knives.</i>
Dat.	<i>To, or for a Knife.</i>	Dat.	<i>To, or for Knives.</i>
Acc.	<i>A Knife.</i>	Acc.	<i>Knives.</i>
Voc.	<i>O Knife, or Knife.</i>	Voc.	<i>O Knives, or Knives.</i>
Abl.	<i>In a Knife.</i>	Abl.	<i>In Knives.</i>

Note. Some Irregular Substantives form the Genitive Case by *s* with an Apostrophe before it in the Plural Number, as well as Singular, thus:

Singular.

Singular.	Plural.
Nom. <i>A Man.</i>	Nom. <i>Men.</i>
Gen. <i>Of a Man, or Man's.</i>	Gen. <i>Of Men, or Men's.</i>
Dat. <i>To, or for a Man.</i>	Dat. <i>To, or for Men.</i>
Acc. <i>A Man.</i>	Acc. <i>Men.</i>
Voc. <i>O Man, or Man.</i>	Voc. <i>O Men, or Men.</i>
Abl. <i>In a Man.</i>	Abl. <i>In Men.</i>

Of an ADJECTIVE.

An *Adjective** is a Word that expresses the *Manner*, *Property*, or *Quality* of any *Being* or *Thing*; but conveys no full Idea or Image to the Mind, unless it be joined to a Word to make it understood: thus, a *good*, *fine*, *sharp*, &c. may mean a *good*, *fine*, *sharp* any Thing, we know not what: but if we add *Boy*, *Picture Knife*, to them, thus, a *good Boy*, a *fine Picture*, a *sharp Knife*, it will give us a just Idea of the Meaning of the Expression.

Hence an *Adjective* may be distinguished from a *Substantive* thus, add the Word *Thing* to it, and if with this Addition it makes Sense, it is an *Adjective*, if Nonsense, it is a *Substantive*; thus a *good Thing*, or a *bad Thing*, is Sense, and therefore *good* and *bad* are *Adjectives*; but a *Man Thing*, or a *Tree Thing*, is Nonsense, and therefore *Man* and *Tree* are *Substantives*.

In English the *Adjective* has no Variation with respect to *Case*, *Gender*, or *Number*, but admits of *Degrees of Comparison*.†

* *Adjectives* are by some Grammarians, but very improperly, called *Nouns*: For they are not the *Names* of the Subjects themselves, as the Word *Noun* imports; but are applied to the Subjects to express the *Property* or *Quality* belonging to them.

† Such *Adjectives*, the Signification of which does not admit of Increase or Diminution, cannot be compared; as *all*, *each*, *every*, &c.

The *Degrees of Comparison* are *three*, the *Positive*, *Comparative*, and *Superlative*.

The *Positive Degree* expresses the Nature or Quality of an Object without any Increase or Diminution; as *hard*, *soft*.

The *Comparative* increases or lessens the *Positive* in Signification; as *harder*, *more* or *less hard*; *softer*, *more* or *less soft*.

The *Superlative* increases or lessens the *Positive* to the highest or lowest Degree it is capable of; as *hardest*, *very*, *most* or *least hard*, *softest*, *very*, *most* or *least soft*.

Note. When the same Quality in different Subjects is compared; the Adjective in the *Positive Degree* has after it the Conjunction *as*; in the *Comparative* the Conjunction *than*; and in the *Superlative* the Preposition *of*; as, white *as* Snow, wiser *than* I; greatest *of* all.

Obs. 1. *Adjectives* of *one Syllable* only for the most Part form their *Comparatives* by adding *r* to the *Positive*, if it end with the Vowel *e*; and *er*, if with a Consonant; as *wise*, *wiser*; *fair*, *fairer*, &c. and their *Superlatives*, by adding *st* to the *Positive*, if it end with the Vowel *e*; and *est*, if with a Consonant, as *wise*, *wisest*; *fair*, *fairest*, &c.

Obs. 2. *Adjectives* of *two or more Syllables* for the most Part form their *Comparatives* by taking *more* or *less* before the *Positive*; as *learned*, *more*, or *less learned*, &c. and their *Superlatives* by taking *very*, *most* or *least* before the *Positive*; as *learned*, *very*, *most* or *least learned*.

But *Adjectives* of *two Syllables* that end in *y* after a Consonant, may form their Comparison by changing the *y* into *i*, and adding *er* for the *Comparative*, and *est* for the *Superlative*; as *worthy*, *worthier*, *worthiest*.

Adjectives

Adjectives also that end in *le* after a Mute, or that are accented on the last Syllable, may be formed by *r* or *er*, and *st* or *est*; as *nimble*, *nimbler*, *nimblest*; *polite*, *politer*, *politest*; *alért*, *alerter*, *alérist*, &c.

Note. Double *Comparatives* and *Superlatives* are not to be used: for *more wiser* and *most wisest* is the same as *more more wise*, and *most most wise*, which is false Grammar. Likewise *Adjectives* that have in themselves a *Superlative* Signification, do not properly admit of the *Superlative* Form superadded; such as *chiefest*, *extremest*, &c. But the double *Superlative* *most highest*, is with singular Propriety applied to the Supreme Being, who is *higher than the highest*.

Obs. 3. *Adjectives* that vary from the above described Forms of Comparison are called Irregulars; as,

Positive	Comparative. Superlative.	
Good,	Better,	Best.
Bad, evil, or ill,	Worse,*	Worst.
Much, or many,	More,	Most.
Near,	Nearer,	Nearest, or next.
Late,	Later, or latter,	Latest, or last.
Little,	Less,*	Least.*
Of,	Ofner,	Ofnest.

* *Lesser*, Mr. Johnson says, is a barbarous corruption of *less*, formed by the Vulgar from the Habit of terminating Comparisons in *er*. Thus, "The Tongue is like a Race-horse, which runs the faster, the *lesser* Weight it carries."

ADDISON.

Worse sounds much more barbarous, only because it has not been so frequently used. Thus, "Chang'd to a *worse* Shape thou can'st not be."

SHAKESPEAR.

The *Superlative* *least* ought rather to be written without the *a*, being contracted from *leffest*; as Dr. Wallis hath long ago observed. The Conjunction of the same Sound, might be written with the *a* for Distinction.

LOWTH.

60 OF ENGLISH GRAMMAR.

Note. the *Superlative* of some Words is formed by adding the Adverb *most* to the End of them ; as,

Positive.	Comparative.	Superlative.
<i>Up,</i>	<i>Upper,</i>	<i>Uppermost, or upmost.</i>
<i>Above,</i>	<i>Ower,</i>	<i>Overmost.</i>
<i>Behind,</i>	<i>Hinder,</i>	<i>Hindermost.</i>
<i>Beneath,</i>	<i>Nether,</i>	<i>Nethermost.</i>
<i>Fore,</i>	<i>Former,</i>	<i>Foremost.</i>
	<i>Utter,</i>	<i>Uttermost, or utmost.</i>
	<i>Outer,</i>	<i>Outermost.</i>
	<i>Under,</i>	<i>Undermost.</i>

Note also. *Most* is sometimes added to a *Substantive*, as *topmost, southmost.*

Of a P R O N O U N.

A *Pronoun* is a Word used instead of a *Noun*, to prevent the too frequent Repetition of it.

Pronouns are of two Kinds, *Substantive* and *Adjective*.

Of Pronouns Substantive.

Pronouns Substantive are *I, thou, he, she, it*, with their Plurals *we, ye, or you, they.*

Pronouns Substantive admit of *Number, Person, Gender, and Case.*

Of N U M B E R.

The *Numbers* of *Pronouns*, like those of *Substantives*, are two, the *Singular* and the *Plural*.

Of P E R S O N.

The *Persons* of *Pronouns* are three in both *Numbers*.

I is the first Person

Thou is the second Person

He, she, or it, is the third Person

} Singular.

We is the first Person,

Ye, or you is the second Person } Plural.

They is the third Person

Obs. When a Person speaks of himself, he says *I*; when to a Person, he says *thou*, or *you*; when of a Person, he says *he*, *she*; when of a Thing, he says *it*; when of himself and another Person or Persons, he says *we*; when to two or more Persons, he says *ye*, or *you*; when of two or more Persons or Things, he says *they*.

Note. *You* is, properly speaking, the second Person Plural, but it is by Way of Complaisance or Civility applied to one Person, as well as more.

Of G E N D E R.

Gender has respect only to the *third* Person Singular of the Pronouns *he*, *she*, *it*.*

He is Masculine, *she* is Feminine, *it* is Neuter.

Of C A S E.

Pronouns Substantive are declined with six Cases in the Manner following :

* The Reason why Gender is not applied to the *first* and *second* Persons of Pronouns is, because the Persons speaking, or spoken to, being supposed to be present to each other, their Sex from Nature, and other Circumstances, is easily known, and needs not be marked by a Distinction of Gender; whereas the Person or Thing spoken of by the *third* being absent, and in many Respects unknown, it is necessary that it should be marked by a Distinction of Gender; at least when some particular Person or Thing is spoken of, which ought to be more distinctly marked.

LOWTH.

Singular.

Singular.

Nom. *I*.
 Gen. *Of me, or mine.**
 Dat. *To, or for me.*
 Acc. *Me.*
 Voc. *Is wanting.*
 Abl. *By me.*

Singular.

Nom. *Thou.*
 Gen. *Of thee, or thine.*
 Dat. *To, or for thee.*
 Acc. *Thee.*
 Voc. *O thou, or thou,*
 Abl. *By thee.*

Singular.

Nom. *He.*
 Gen. *Of him, or his.*
 Dat. *To, or for him.*
 Acc. *Him.*
 Voc. *Is wanting.*
 Abl. *By him.*

Singular.

Nom. *She.*
 Gen. *Of her, or her's.*
 Dat. *To, or for her.*
 Acc. *Her.*
 Voc. *Is wanting.*
 Abl. *By her.*

Plural.

Nom. *We.*
 Gen. *Of us, or our's.*
 Dat. *To, or for us.*
 Acc. *Us.*
 Voc. *Is wanting.*
 Abl. *By us.*

Plural.

Nom. *Ye, or you.*
 Gen. *Of you, or your's.*
 Dat. *To, or for you.*
 Acc. *You.*
 Voc. *O ye, or you; or ye,*
 or you.
 Abl. *By you.*

Plural.

Nom. *They.*
 Gen. *Of them, or their's.*
 Dat. *To, or for them.*
 Acc. *Them.*
 Voc. *Is wanting.*
 Abl. *By them.*

Plural.

Nom. *They.*
 Gen. *Of them, or their's.*
 Dat. *To, or for them.*
 Acc. *Them.*
 Voc. *Is wanting.*
 Abl. *By them.*

* This Reference will be taken Notice of in a future Page.

Singular.

Singular.	Plural.
Nom. <i>It.</i>	Nom. <i>They.</i>
Gen. <i>Of it, or it's.</i>	Gen. <i>Of them, or their's.</i>
Dat. <i>To, or for it.</i>	Dat. <i>To, or for them.</i>
Acc. <i>It.</i>	Acc. <i>Them.</i>
Voc. <i>Is wanting.</i>	Voc. <i>Is wanting.</i>
Abl. <i>By it.</i>	Abl. <i>By them.</i>

Note. As Articles are put before such Words only as require *defining*; and as *Pronouns* do of themselves particularly distinguish the *Persons* or *Things* of which we speak, they therefore do not admit of the Article before them.

Of Pronouns Adjective.

Pronouns Adjective are of five Kinds, *Possessive*, *Relative*, *Interrogative*, *Definitive*, and *Distributive*.

Possessive Pronouns, so called, because they denote *Possession* or *Property*, are *my*, *thy*, *our*, *your*, *his*, *her*, *its*, *their*.

Note. They are sometimes used to express the *Cause* or *Author* of a Thing; as, *This is your Doing*; that is, *You are the Cause of this*.

Relative Pronouns, so called, because they relate to some Word or Phrase going before, which is thence called the *Antecedent*, are *who*, *which*, and *that*.

What is a Kind of *Compound Relative*, and is equivalent to *this which*, or *that which*.

Who is of both Numbers, and is thus declined.

Singular and Plural.

Nom. <i>Who.</i>	Acc. <i>Whom.</i>
Gen. <i>Of whom, or whose.</i>	Voc. <i>Is wanting.</i>
Dat. <i>To, or for whom.</i>	Abl. <i>With whom.</i>

Which,

64 OF ENGLISH GRAMMAR,

Which, that, and what, are likewise of both Numbers, but without varying their Termination; except that *whose* is sometimes used, especially among the Poets, as the Genitive of *which*; thus, "Is there any other *Doctrine*, *whose* Followers are punished?"
ADDISON.

Of Man's first Disobedience, and the Fruit
Of that forbidden *Tree*, *whose* mortal Taste
Brought Death into the World, and all our Woe.

MILTON.

Interrogative Pronouns, so called, because they are used in asking Questions, are *who, which, what, and whether*. *Who, which, and what*, are under the same Circumstances with the Relatives in Respect to *Number and Declension*.

Whether is used, but without Variation, in the Singular Number only.

Definitive Pronouns, so called, because they are used to define and limit the Extent of the Substantive they represent, or are joined to, are *this, that, another, other, any, some, one, none, the same*.

This, that, another, other, are thus declined.

Singular.	Plural.
Nom. <i>This</i> .	Nom. <i>These</i> .
Gen. <i>Of this</i> .	Gen. <i>Of these</i> .
Dat. <i>To, or for this</i> .	Dat. <i>To, or for these</i> .
Acc. <i>This</i> .	Acc. <i>These</i> .
Voc. <i>Is wanting</i> .	Voc. <i>Is wanting</i> .
Abl. <i>With this</i> .	Abl. <i>With these</i> .

Singular.

Singular.	Plural.
Nom. <i>That,</i>	Nom. <i>Those.</i>
Gen. <i>Of that.</i>	Gen. <i>Of those.</i>
Dat. <i>To, or for that.</i>	Dat. <i>To, or for those.</i>
Acc. <i>That.</i>	Acc. <i>Those.</i>
Voc. <i>Is wanting.</i>	Voc. <i>Is wanting.</i>
Abl. <i>With that.</i>	Abl. <i>With those.</i>

Singular.	Plural.
Nom. <i>Another.</i>	Nom. <i>Other.</i>
Gen. <i>Of another, or another's.</i>	Gen. <i>Of other.</i>
Dat. <i>To, or for another.</i>	Dat. <i>To, or for other.</i>
Acc. <i>Another.</i>	Acc. <i>Other.</i>
Voc. <i>Is wanting.</i>	Voc. <i>Is wanting.</i>
Abl. <i>With another.</i>	Abl. <i>With other.</i>

Singular.	Plural.
Nom. <i>The other.</i>	Nom. <i>The other.</i>
Gen. <i>Of the other, or the other's.</i>	Gen. <i>Of the other.</i>
Dat. <i>To, or for the other.</i>	Dat. <i>To, or for the other.</i>
Acc. <i>The other.</i>	Acc. <i>The other.</i>
Voc. <i>Is wanting.</i>	Voc. <i>Is wanting.</i>
Abl. <i>With the other.</i>	Abl. <i>With the other.</i>

Any, some, the same, are of both Numbers, but without Variation in their Declension. *One* and *none* are of the Singular Number only.

Distributive Pronouns, so called, because they are applied to a Number of Persons or Things taken singly, are *each, every, either, neither, whether.*

Each is applied to two or more Persons or Things, and signifies *both* or *all* of them taken separately.

Every is applied to several Persons or Things, and signifies *all* of them taken separately.

Either

Either is applied to two Persons or Things taken separately, and signifies the *one* or the *other*.

Neither is applied to two Persons or Things taken separately and signifies not *one*, nor *other*.

Whether is applied to two Persons or Things taken separately, and signifies *which* of the two.

They are without Variation in their Declension.

Own is an Adjective, or rather, as Dr. Lowth observes, the Participle (*owen*) of the Verb to *owe*, that is, to *possess*, or be the *right Owner* of a Thing; and is joined to Possessives in both Numbers; as *my own Money*; *your own Horses*.

Self, which in the Plural makes *selves*, when joined to *Possessives*, partakes of the Nature of a Noun; as, *thyself knowest*. They are both used to express Energy or Opposition; as, I delivered it with my *own Hands*; that is, *not by the Hands of another*.

He went *himself*; that is, *he* and *no one else*.

Self is also used in forming a reciprocal Pronoun; as, *he hurt himself*; *they blamed themselves*.

Note. *Himself*, *itself*, and *themselves*, are by Custom, but very improperly, substituted for *his-self*, *its-self*, and *their-selves*, in the *Nominative Case*.

Of a V E R B.

A *Verb* is a Word which signifies *Doing*, *Suffering*, or *Being*, with the Designation of Number, Person, Mood, and Tense; and is known by taking any of the Pronouns Substantive, or the Word *to* before it, and making Sense; as *I sing*, *he is loved*, *we rejoice*, &c. or to *sing*, to *be loved*, to *rejoice*.

Verbs

Verbs are variously divided : with Respect to the Subject, they are divided into *Active*, *Passive*, and *Neuter* ; with Respect to their Inflection, they are divided into *Regular* and *Irregular* ; *Personal* and *Impersonal*.

A *Verb* is called *Active*, because it expresses Action ; as *I rule*, *I punish*, &c. which signify the Action of ruling, punishing.

A *Verb Active* is either *Transitive* or *Intransitive*.

Transitive, when the Action passes over from the Agent to the Object, or has an Effect upon some other Thing ; as *I rule a Kingdom*.

Here the Action of *ruling* passes over from the Agent *I* to the object *Kingdom* ; and therefore the Verb is *Transitive*.

Intransitive, when the Action does not pass over to any Object, but terminates in the Agent ; as *I walk*.

Here the Action of *walking* does not pass over to any Object, but terminates in the Agent *I* ; and therefore the Verb is *Intransitive*.

A *Verb* is called *Passive*, because it expresses Passion, or the Receiving of an Action ; as *I am ruled*.

Here the Action of *ruling* is suffered or received by the Object *I* ; and therefore the Verb is *Passive*.

So when the Agent goes before the Verb, and the Object follows it, the Verb is *Active* ; as *I praise thee*.

But when the Object goes before the Verb, and the Agent follows it, the Verb is *Passive* ; as *thou art praised by me*.

A *Verb* is called *Neuter*, because it expresses neither
Action

68 OF ENGLISH GRAMMAR.

Action nor *Passion*, but *Being*, or a *State* or *Condition* of *Being*, as *I am*, *I sleep*.

All *Verbs Neuter* are *Intransitive*.

Obs. As the Construction of the *Verb Active Intransitive*, and of the *Verb Neuter* is the same, but their different Meaning not always clear; Grammarians, in order to avoid perplexity, have given them both the Name of *Verbs Neuter*.

There are also other *Verbs*, by the Help of which the English Verbs are principally conjugated, called therefore *Auxiliary* or *Helping Verbs*; they are *shall*, *will*, *may*, *can*, *do*, *have*, *be*, with their Variations, and *let* and *must*, which have no Variation.

Of N U M B E R and P E R S O N.

Verbs have two Numbers, the *Singular* and *Plural*; and three Persons in each Number; viz. *I*, *thou*, *he*, *she*, or *it*; *we*, *ye*, or *you*, *they*.

Of M O O D.

A *Mood* is a particular Form of the Verb, denoting the Manner in which the Thing *is*, *does*, or *suffers*; or expressing an Intention of Mind concerning such *Being*, *Doing*, or *Suffering*.

There are five *Moods*, the *Indicative*, *Imperative*, *Potential*, *Subjunctive*, and *Infinitive*.

The *Indicative Mood* simply declareth a Thing; as *I call*; or else asketh a question, in order to obtain a Declaration concerning it; as *do I call*?

The *Imperative Mood* commandeth, entreateth, exhorteth, or permitteth; as *go thou*; *let us stay*; *mind ye*; *let them play*.

The *Potential Mood* implieth Power, Possibility, Liberty, Will, Obligation, or Necessity; as *I can walk*; *I may come*; *I would know*; *I must write*.

The

The *Subjunctive Mood* mentioneth a Thing under a Condition, Supposition, or the like, and is commonly subjoined to some other Verb in the same Sentence upon which it depends, and has always a Conjunction or Indefinite before it; as *if I come; whosoever he be.*

The *Infinitive Mood* is used in an unlimited sense, without either Number or Person, or Nominative Case before it; and is commonly known by the Sign *to*; as *to love.*

The *Participle* is a certain Form of a Verb, and like it denotes *Being, Doing, or Suffering*, with the Designation of Time superadded.

Of T E N S E.

Tense being the Distinction of Time, can, properly speaking, have only *three* Variations, the *present, past,* and *future*: yet, in order to mark it more distinctly, Grammarians have subdivided it into three more; so that Time is made to consist of six Variations, the *Present, the Preterimperfect, the Preterperfect, the Preterpluperfect, the Future imperfect, and the Future perfect.*

The *Present Tense* represents the Action as now doing; as *I dine, or am now dining.*

The *Preterimperfect Tense* represents the Action as doing at a certain Time past, but not finished; as *I dined, or was then dining*; suppose when he called.

The *Preterperfect Tense* represents the Action as completely finished, and is either *Definite* or *Indefinite.*

Definite, when it respects a certain Time past, and represents the Action which happened, and was finished or completed then; as *I dined*; suppose at one o'Clock.

Indefinite, when it represents the Action as but just
now

now past; or at least does not refer to any particular Time that it happened at; as *I have dined* *.

The *Preterpluperfect* Tense represents the Action as more than completely finished; or as finished before a former Time to which it refers; as *I had dined*, suppose before one o'Clock.

The *Future imperfect* Tense represents the Action as yet to come, with or without Respect to the Time when; as *I shall*, or *will dine*.

The *Future perfect* Tense represents the Action to be finished at a certain Time to come; as *I shall* or *will have dined*, suppose at one o'Clock.

*Of the Conjugation of the Auxiliary Verbs
Shall and Will.*

INDICATIVE MOOD.

Future Imperfect Tense,

Singular.	Plural.
1 <i>I shall</i> , or <i>will</i> .	1 <i>We shall</i> , or <i>will</i> .
2 <i>Thou shalt</i> , or <i>wilt</i> ,	2 <i>Ye</i> , or <i>you</i> † <i>shall</i> , or <i>will</i> .
3 <i>He shall</i> or <i>will</i> .	3 <i>They shall</i> , or <i>will</i> .

* If the *Preterperfect Indefinite* be used with a Name of Time, that Name must be some Part or Period, which is not fully past; as *I have said* or *done so now*, *To-day*, *this Week*, *this Month*; but we do not say, *I have said* or *done so Yesterday*, *last Week*, *last Month*, *last Year*; for these are Periods of Time fully past, or completed at the Time of speaking; but the *Preterperfect Definite* may be used with Periods of Time, which are either completed or not, at the Time of Speaking; as *I said* or *did so Yesterday*, *last Week*, *last Year*, &c.; or *I said* or *did so now*, *To-day*, *this Week*, *this Year*, &c.

WARD.

† It has already been remarked that *you*, by Way of Complaisance, is applied to one Person as well as more, but then the Verb must agree with it in the Plural Number: for we do not say, *you shalt* or *wilt*, but *you shall* or *will*.

Note,

Note, Will is sometimes a principal Verb; as I will, I willed, I have willed, &c.

POTENTIAL MOOD.

Preterimperfect Tense.

Singular.	Plural.
1 I should, or would.	1 We should, or would.
2 Thou shouldst, or wouldst.	2 Ye, or you, should or would.
3 He should, or would.	3 They should, or would:

SUBJUNCTIVE MOOD.

Future imperfect Tense.

If Singular.	Plural.
1 I shall, or will.	1 We shall, or will.
2 Thou shall, or will.	2 Ye, or you shall, or will.
3 He shall, or will.	3 They shall, or will.

*Of the Conjugation of the Auxiliary Verbs
May, or can, or must.*

POTENTIAL MOOD

Present Tense.

Singular.	Plural.
1 I may, can, or must.	1 We may, can, or must.
2 Thou mayst, canst, or must.	2 Ye, or you may, can, or must.
3 He may, can, or must.	3 They may, or can, or must.

Preterimperfect Tense.

1 I might, or could.	1 We might, or could.
2 Thou mightst, or couldst.	2 Ye, or you might, or could.
3 He might, or could.	3 They might, or could *.

Of

* The Thoughts that are expressed being conceived to be those of the Speaker, shall and will are applied to express contrary Meanings; Shall in the first Persons expresses bare future Event,

or

72 OF ENGLISH GRAMMAR.

Of the Conjugation of the Auxiliary Verb Do.

INDICATIVE MOOD.

Present Tense.

Singular.	Plural.
1 <i>I do.</i>	1 <i>We do.</i>
2 <i>Thou doest, or dost.</i>	2 <i>Ye, or you do.</i>
3 <i>He doeth, doth, or does.</i>	3 <i>They do.</i>

Preterimperfect Tense.

1 <i>I did.</i>	1 <i>We did.</i>
2 <i>Thou didst.</i>	2 <i>Ye, or you did.</i>
3 <i>He did.</i>	3 <i>They did.</i>

Note,

or that it will so happen; but in the second and third Persons, it promises, commands, threatens, or determines: Thus, *I or we shall go*, means, *I or we foresee that we are to go*: But *you, he, or they shall go*, means, *I or we promise, command, threaten, or determine that you, he, or they are to go*. *Will*, on the contrary, in the first Persons, promises, threatens, or determines; in the second and third Persons expresses bare future Event: Thus, *I, or we will go*, means *I or we promise, threaten, or determine to go*: But *you, he, or they will go*, means *I foresee, that you, he, or they are to go*.

But this must be understood of *Explicative Sentences*: For when the Sentence is *Interrogative*, they have for the most Part a contrary Effect. Thus, *I shall go*, expresses future Event in my own Will; but *shall I go?* refers to the Will of another. So likewise *you will go* expresses simple Event, but *will you go?* imports Intention. But again, *he shall go*, and *shall he go?* both imply Will expressing or referring to a Command.

Should denotes *Obligation*, and *would* *Inclination of Will*: Thus, *I should go*, means *I ought to go*; and *I would go*, means *I would be willing to go*.

May is used to signify a *Possibility* or *Liberty* of doing a Thing, and *can* a *Power*: Thus, *I may go*, means *It is possible for me, or I have*

Note, Doeth and doth in the third Person Singular are used in the serious and solemn Stile, and does in the familiar.

SUBJUNCTIVE MOOD.

Present Tense

If Singular.	Plural.
1 <i>I do.</i>	1 <i>We do.</i>
2 <i>Thou do.</i>	2 <i>Ye, or you do.</i>
3 <i>He do.</i>	3 <i>They do.</i>

Preterimperfect Tense.

1 <i>I did.</i>	1 <i>We did.</i>
2 <i>Thou did.</i>	2 <i>Ye, or you did.</i>
3 <i>He did.</i>	3 <i>They did.</i>

Of the Conjugation of the Auxiliary Verb Have.

INDICATIVE MOOD.

Present Tense.

Singular.	Plural.
1 <i>I have.</i>	1 <i>We have.</i>
2 <i>Thou hast.</i>	2 <i>Ye, or you have.</i>
3 <i>He hath, or has.</i>	3 <i>They have.</i>

Note, Hath in the third Person Singular is used in the serious and solemn Stile, and has in the familiar.

I have Liberty to go. I can go, means I have a Power, or am able to go.

Must is used to signify Necessity: Thus, I must go, means I am obliged, or under a Necessity to go. Might is also used to signify Liberty, and could Power, but supposes some Condition to be annexed to it; as I might go if I pleased; I could go, but I will not.

WARD.

E

Preter-

Preterimperfect Tense.

- | | |
|----------------------|--------------------------|
| 1 <i>I had.*</i> | 1 <i>We had.</i> |
| 2 <i>Thou hadst.</i> | 2 <i>Ye, or you had.</i> |
| 3 <i>He had.</i> | 3 <i>They had.</i> |

Future Imperfect Tense.

- | | |
|------------------------------------|--|
| 1 <i>I shall, or will have.</i> | 1 <i>We shall, or will have.</i> |
| 2 <i>Thou shalt, or wilt have.</i> | 2 <i>Ye, or you shall, or will have.</i> |
| 3 <i>He shall, or will have.</i> | 3 <i>They shall, or will have.</i> |

IMPERATIVE MOOD.

- | Singular. | Plural. |
|--------------------------------------|--|
| 1 <i>Let † me have.</i> | 1 <i>Let us have.</i> |
| 2 <i>Have thou, or do thou have.</i> | 2 <i>Have ye, or you; or do ye, or you have.</i> |
| 3 <i>Let him have.</i> | 3 <i>Let them have.</i> |

Note, Let is used to signify Permission, as also Praying, Exhorting, and Commanding.

* *Had*, in the common Phrase *I had rather*, has been introduced in the Place of *would*, from a Mistake perhaps of resolving the Abbreviation *I'd rather* into *I had rather*, instead of *I would rather*, which is the regular and proper Expression. LOWTH.

† *Let*, commonly considered as the Auxiliary in the Formation of the Imperative Mood, Dr. ASH says, is properly a real Verb of that Mood; for it is used not only in *it*, but in all the other Moods, and Tenses joined to some other Verb in the Infinitive Mood. Thus, *Let him go, I shall let him go, &c.* signifies the same as *Permit him to go, I shall permit him to go.* ASH.

P O T E N-

POTENTIAL MOOD.

Present Tense.

Singular.	Plural.
1 <i>I may, can, or must have.</i>	1 <i>We may, can, or must have.</i>
2 <i>Thou mayst, canst, or must have.</i>	2 <i>Ye, or you may, can, or must have.</i>
3 <i>He may, can, or must have.</i>	3 <i>They may, can, or must have.</i>

Preterimperfect Tense.

1 <i>I might, could, should, or would have.</i>	1 <i>We might, could, should, or would have.</i>
2 <i>Thou mightst, couldst, shouldst, or wouldst have.</i>	2 <i>Ye, or you might, could, should, or would have.</i>
3 <i>He might, could, should, or would have.</i>	3 <i>They might, could, should, or would have.</i>

SUBJUNCTIVE MOOD.

Present Tense.

If Singular.	Plural.
1 <i>I have.</i>	1 <i>We have.</i>
2 <i>Thou have.</i>	2 <i>Ye, or you have.</i>
3 <i>He have.</i>	3 <i>They have.</i>

Preterimperfect Tense.

1 <i>I had.</i>	1 <i>We had.</i>
2 <i>Thou had.</i>	2 <i>Ye, or you had.</i>
3 <i>He had.</i>	3 <i>They had.</i>

Future imperfect Tense.

- | | |
|------------------------------------|--|
| 1 <i>I shall, or will have.</i> | 1 <i>We shall, or will have.</i> |
| 2 <i>Thou shall, or will have.</i> | 2 <i>Ye, or you shall, or will have.</i> |
| 3 <i>He shall, or will have.</i> | 3 <i>They shall, or will have.</i> |

INFINITIVE MOOD.

Present Tense:

To have.

Perfect.

To have had.

Future.

To be about to have.

Participles.

Present, *having*. Perfect, *had*. Compound perfect, *having had*. Future, *being about to have*.

Note, *Do* and *have* are not only *Auxiliary*, but also *Principal Verbs*; as *I do*; *I have done*; *I have*, *I have had*, &c.

*Of the Conjugation of the Auxiliary Verb Be. **

INDICATIVE MOOD.

Present Tense.

Singular.

- 1 *I am.*
- 2 *Thou art.*
- 3 *He is.*

Plural.

- 1 *We are.*
- 2 *Ye, or you are.*
- 3 *They are.*

* The Auxiliary Verb *Be* is also called the Verb Substantive, because it affirms what the Subject is that goes before the Verb, and is always followed by a Word that particularizes what the Subject is; as, *I am be*, *I am rich*, *I am studious*.

Preter-

Preterimperfect Tense.

1 <i>I was.</i>	1 <i>We were.</i>
2 <i>Thou wast.</i>	2 <i>Ye, or you were.</i>
3 <i>He was.</i>	3 <i>They were.</i>

Preterperfect Tense.

1 <i>I have been.</i>	1 <i>We have been,</i>
2 <i>Thou hast been.</i>	2 <i>Ye, or you have been.</i>
3 <i>He hath, or has been.</i>	3 <i>They have been.</i>

Preterpluperfect Tense.

Singular.	Plural.
1 <i>I had been.</i>	1 <i>We had been.</i>
2 <i>Thou hadst been.</i>	2 <i>Ye, or you had been.</i>
3 <i>He had been.</i>	3 <i>They had been.</i>

Future imperfect Tense.

1 <i>I shall or will be.</i>	1 <i>We shall or will be.</i>
2 <i>Thou shalt or wilt be.</i>	2 <i>Ye, or you shall or will be.</i>
3 <i>He shall or will be.</i>	3 <i>They shall or will be.</i>

Future perfect Tense.

1 <i>I shall or will have been.</i>	1 <i>We shall or will have been</i>
2 <i>Thou shalt or wilt have been.</i>	2 <i>Ye, or you shall or will have been.</i>
3 <i>He shall or will have been.</i>	3 <i>They shall or will have been.</i>

IMPERATIVE MOOD.

Singular.	Plural.
1 <i>Let me be.</i>	1 <i>Let us be.</i>
2 <i>Be thou, or do thou be.</i>	2 <i>Be ye, or you; or do ye, or you be.</i>
3 <i>Let him be.</i>	3 <i>Let them be.</i>

POTENTIAL MOOD.

Present Tense.

Singular.	Plural.
1 <i>I may, can, or must be.</i>	1 <i>We may, can, or must be.</i>
2 <i>Thou mayst, canst, or must be.</i>	2 <i>Ye, or you may, can, or must be.</i>
3 <i>He may, can, or must be.</i>	3 <i>They may, can, or must be.</i>

Preterimperfect Tense.

Singular.	Plural.
1 <i>I might, could, should, or would be.</i>	1 <i>We might, could, should, or would be.</i>
2 <i>Thou mightst, couldst, shouldst, or wouldst be.</i>	2 <i>Ye, or you might, could, should, or would be.</i>
3 <i>He might, could, should, or would be.</i>	3 <i>They might, could, should, or would be.</i>

Preterperfect Tense.

Singular.	Plural.
1 <i>I may, can, or must have been.</i>	1 <i>We may, can, or must have been.</i>
2 <i>Thou mayst, canst, or must have been.</i>	2 <i>Ye, or you may, can, or must have been.</i>
3 <i>He may, can, or must have been.</i>	3 <i>They may, can, or must have been.</i>

Preterpluperfect Tense.

Singular.	Plural.
1 <i>I might, could, should, or would have been.</i>	1 <i>We might, could, should, or would have been.</i>
2 <i>Thou mightst, couldst, shouldst, or wouldst have been.</i>	2 <i>Ye, or you might, could, should, or would have been.</i>
3 <i>He might, could, should, or would have been.</i>	3 <i>They might, could, should, or would have been.</i>

S U B.

SUBJUNCTIVE MOOD.

Present Tense.

If	Singular.	Plural.
1	<i>I be.</i>	1 <i>We be.</i>
2	<i>Thou be, or beest.</i>	2 <i>Ye, or you be.</i>
3	<i>He be.</i>	3 <i>They be.</i>

Preterimperfect Tense.

1	<i>I were.</i>	1 <i>We were.</i>
2	<i>Thou wert.</i>	2 <i>Ye, or you were.</i>
3	<i>He were.</i>	3 <i>They were.</i>

Preterperfect Tense.

1	<i>I have been.</i>	1 <i>We have been.</i>
2	<i>Thou have been.</i>	2 <i>Ye, or you have been.</i>
3	<i>He have been.</i>	3 <i>They have been.</i>

Preterpluperfect Tense.

	Singular.	Plural.
1	<i>I had been.</i>	1 <i>We had been.</i>
2	<i>Thou had been.</i>	2 <i>Ye, or you had been.</i>
3	<i>He had been.</i>	3 <i>They had been.</i>

Future Imperfect Tense.

1	<i>I shall, or will be.</i>	1 <i>We shall, or will be.</i>
2	<i>Thou shall, or will be.</i>	2 <i>Ye, or you shall, or will be.</i>
3	<i>He shall, or will be.</i>	3 <i>They shall, or will be.</i>

Future perfect Tense.

1	<i>I shall, or will have been.</i>	1 <i>We shall or will have been.</i>
2	<i>Thou shall, or will have been.</i>	2 <i>Ye, or you shall, or will have been.</i>
3	<i>He shall, or will have been.</i>	3 <i>They shall, or will have been.</i>

20 OF ENGLISH GRAMMAR.

INFINITIVE MOOD.

Present Tense.

To be.

Preterperfect Tense.

To have been.

Future Tense.

To be about to be.

Participles.

Present, *being*. Perfect, *been*. Compound perfect, *having been*. Future, *being about to be*.

Note, *Be* as a *Principal* has the same Inflection: it is then only an *Auxiliary* when it is followed by a *Participle*.

Of the Conjugation of Regular Verbs.

Active.

Verbs Active are called *Regular*, when they form their Preterimperfect Tense of the Indicative Mood, and their Participle Perfect in *ed*, making another entire Syllable; and are conjugated after the following manner: thus,

To Call.

INDICATIVE MOOD.

Present Tense.

Singular.

Plural.

1 *I call, or do * call.*

1 *We call, or do call.*

2 *Thou callest, or dost call.*

2 *Ye, or you call, or do call.*

3 *He calleth, or calls; or doth, or does call;*

3 *They call, or do call.*

Preter-

* *Do* and *did* are used in forming the Present and Preterimperfect Tenses, when they are intended to express the Action itself,

Preterimperfect Tense.

- | | |
|--|--|
| 1 <i>I called, or * did call.</i> | 1 <i>We called, or did call.</i> |
| 2 <i>Thou calledst, or didst call.</i> | 2 <i>Ye, or you called, or did call,</i> |
| 3 <i>He called, or did call.</i> | 3 <i>They called, or did call.</i> |

Preterperfect Tense.

Definite.

The same with the Preterimperfect Tense.

Preterperfect Tense.

Indefinite.

- | | |
|---------------------------------|----------------------------------|
| 1 <i>I have called.</i> | 1 <i>We have called.</i> |
| 2 <i>Thou hast called.</i> | 2 <i>Ye, or you have called.</i> |
| 3 <i>He hath or has called.</i> | 3 <i>They have called</i> |

Preterpluperfect Tense.

- | | |
|-----------------------------|---------------------------------|
| 1 <i>I had called.</i> | 1 <i>We had called.</i> |
| 2 <i>Thou hadst called.</i> | 2 <i>Ye, or you had called.</i> |
| 3 <i>He had called.</i> | 3 <i>They had called.</i> |

Future imperfect Tense.

Singular.

Plural.

- | | |
|------------------------------------|--|
| 1 <i>I shall, or will call.</i> | 1 <i>We shall, or will call.</i> |
| 2 <i>Thou shalt, or wilt call.</i> | 2 <i>Ye, or you shall, or will call.</i> |
| 3 <i>He shall, or will call.</i> | 3 <i>They shall, or will call.</i> |

self, or the Time of it, with greater Force and Distinction; as *I do insist upon it, I did insist upon it*, are much stronger Expressions, than *I insist upon it, I insisted upon it*.

Do and *did* are also frequently used in Interrogative and Negative Sentences; as, *Do I lie? Did I lie? I do not lie, I did not lie.*

Future perfect Tense.

- | | |
|------------------------------------|--|
| 1 I shall, or will have called. | 1 We shall, or will have called. |
| 2 Thou shalt, or wilt have called. | 2 Ye, or you shall, or will have called. |
| 3 He shall, or will have called. | 3 They shall, or will have called. |

IMPERATIVE MOOD.

- | Singular. | Plural. |
|-------------------------------|---|
| 1 Let me call. | 1 Let us call.* |
| 2 Call thou, or do thou call. | 2 Call ye, or you; or do ye, or you call. |
| 3 Let him call. | 3 Let them call. |

POTENTIAL MOOD.

Present Tense.

- | Singular. | Plural. |
|------------------------------------|--------------------------------------|
| 1 I may, can, or must call. | 1 We may, can, or must call. |
| 2 Thou mayst, canst, or must call. | 2 Ye, or you may, can, or must call. |
| 3 He may, can, or must call. | 3 They may, can, or must, call. |

Preterimperfect Tense.

- | | |
|---|---|
| 1 I might, could, should, or would call. | 1 We might, could, should, or would call. |
| 2 Thou mightst, couldst, shouldst, or wouldst call. | 2 Ye, or you might, could, should, or would call. |
| 3 He might, could, should, or would call. | 3 They might, could, should, or would call. |

* The other Form of the first Person Plural of the Imperative Mood, *call we*, is grown obsolete.

Preter-

Preterperfect Tense.

Singular.	Plural.
1 <i>I may, can, or must have called.</i>	1 <i>We may, can, or must have called.</i>
2 <i>Thou mayst, canst, or must have called.</i>	2 <i>Ye, or you may, can, or must have called.</i>
3 <i>He may, can, or must have called.</i>	3 <i>They may, can, or must have called.</i>

Preterpluperfect Tense.

1 <i>I might, could, should, or would have called.</i>	1 <i>We might, could, should, or would have called.</i>
2 <i>Thou mightst, couldst, shouldst, or wouldst, have called.</i>	2 <i>Ye, or you might, could, should, or would have called.</i>
3 <i>He might, could, should, or would have called.</i>	3 <i>They might, could, should, or would have called.</i>

SUBJUNCTIVE MOOD.

Present Tense.

If Singular.	Plural.
1 <i>I call, or do call. *</i>	1 <i>We call, or do call.</i>
2 <i>Thou call, or do call.</i>	2 <i>Ye, or you call, or do call,</i>
3 <i>He call, or do call.</i>	3 <i>They call, or do call.</i>

Preter-

* As the *Subjunctive Mood* is used to express a Thing under a Condition, or Supposition, and therefore as doubtful or contingent, the Verb itself in the *Present Tense* often conveys somewhat of a Future Sense; as, *I will certainly come, if I get leave.* It is the same with Respect to the Auxiliary of the *Present* and *Preterimperfect Tenses* of the *Potential Mood*; as, *If he come to-morrow, I may speak to him.* If he should or would come to-morrow, *I might, could, should, or would speak to him.* The Auxiliaries *should* and *would* of the *Preterimperfect Tense* are likewise used to express the Present and Future, as well as the Past; as, *It is*

Preterimperfect Tense.

- | | |
|------------------------------------|--|
| 1 <i>I called, or did call.</i> | 1 <i>We called, or did call.</i> |
| 2 <i>Thou called, or did call.</i> | 2 <i>Ye, or you called, or did call.</i> |
| 3 <i>He called, or did call.</i> | 3 <i>They called, or did call.</i> |

Preterperfect Tense.

Definite.

The same with the Preterimperfect Tense.

Preterperfect Tense.

Indefinite.

- | | |
|----------------------------|----------------------------------|
| 1 <i>I have called.</i> | 1 <i>We have called.</i> |
| 2 <i>Thou have called.</i> | 2 <i>Ye, or you have called.</i> |
| 3 <i>He have called.</i> | 3 <i>They have called.</i> |

Preterpluperfect Tense.

Singular.

- 1 *I had called.*
- 2 *Thou had called.*
- 3 *He had called.*

Plural.

- 1 *We had called.*
- 2 *Ye, or you had called.*
- 3 *They had called.*

Future imperfect Tense.

- | | |
|------------------------------------|--|
| 1 <i>I shall, or will call.</i> | 1 <i>We shall, or will call.</i> |
| 2 <i>Thou shall, or will call.</i> | 2 <i>Ye, or you shall, or will call.</i> |
| 3 <i>He shall, or will call.</i> | 3 <i>They shall, or will call.</i> |

my Desire, that he *should* or *would* come now, or to-morrow; or it was my Desire, that he *should*, or *would* come Yesterday. So that in these Moods the precise Time of the Verb is very much determined by the Nature and Drift of the Sentence. LOWTH.

Future

Future perfect Tense.

- | | |
|------------------------------------|--|
| 1 I shall, or will have called. | 1 We shall, or will have called. |
| 2 Thou shalt, or will have called. | 2 Ye, or you, shall or will have called. |
| 3 He shall, or will have called. | 3 They shall, or will have called. |

INFINITIVE MOOD.

Present Tense.

To call.

Preterperfect Tense.

To have called.

Future Tense.

To be about to call.

Participles.

Present, *calling*. * Perfect, *called*. Compound perfect, *having called*. Future, *being about to call*.

Note, Sometimes a Verb is conjugated in an *Active* or a *Neuter* Sense, by subjoining its Participle Present to the several Tenses of the *Auxiliary* Verb *to be*, when it is intended to express the State as not completed at the Time to which the Tense refers; as *I am reading, they were sleeping, we shall be walking, &c.* and sometimes in a *Passive* Sense, as *the House is building, the Letters were writing, &c.*

* In a few Instances the *Active* Present Participle hath been used in a *Passive* Sense; as, "The Debt, *owing* from one Country to the other, cannot be paid without real Effects sent thither to that Value."

LOCKE.

"We have the Means in our Hands, and Nothing but the Application of them is *wanting*."

ADDISON.

LOWTH.

Of

85 OF ENGLISH GRAMMAR.

Of the Formation of the Tenses of Regular Verbs.

Active.

Tenses are called *Simple* or *Compound*.

Simple, when they are conjugated by Terminations only, without the Help of another Verb.

Compound, when they are composed of the *Principal* Verb itself, or the Participle Perfect, and the several Tenses of the *Auxiliary* Verbs.

Of the INDICATIVE MOOD.

Present Tense.

The first Person Singular is the *Principal* Verb itself; as *I love, I call*. The second Person is formed by subjoining *st* to the first Person, if it end with *e*; or *est*, if with any other Letter; as *thou lovest, thou callest*. The third Person is formed by subjoining *th* or *s* to the first Person, if it end with *e*; or *eth* or *s*, if with any other Letter; as *he loveth, or loves; he calleth, or calls*. But if the first Person Singular end with *ch, sh, si, x, or z*; the third Person is formed by subjoining *eth, or es* to it; as *catch* makes *catcheth, or catches*; *wash, washeth, or washes*; *pass, passeth, or passes*; *mix, mixeth, or mixes*; *buzz, buzzeth, or buzzes*. All the rest are the same with the first Person Singular.

Obs. 1, If the first Person Singular end with *ce, ge, se, or ze*, the Addition of *s* makes in the third Person another entire Syllable; as *entice, entices*; *manages, manages*; *raise, raises*; *blaze, blazes*.

Obs. 2. The third Person Singular is formed by *eth* when it is used in the serious and solemn Stile, and by *s*, when in the familiar.

Preterimperfect Tense.

The first Person Singular is formed by subjoining *d* to the first Person Singular of the Present Tense, if it end with *e*; or *ed*, if with any other Letter; as *I loved, I called*. The second Person is formed by subjoining *dst* to the first Person Singular of the Present Tense, if it end with *e*; or *edst*, if with any other Letter; as *thou lovedst, thou calledst*. All the rest are the same with the first Person Singular.

Note, In *Irregular Verbs* the second Person Singular ends in *est*; as *brakest, madest, soughtest, &c.*

Obs. When *y* is the last Letter of the *Principal Verb*, and makes no Part of a Diphthong, it is changed in the several Variations of the Persons and Tenses into *i*; as *cry, criest, crieth, cries, cried, criedst; deny, deniest, denieth, denies, denied, deniedst*.

Preterperfect Tense.

Definitive.

The Preterperfect Tense *Definitive*, is formed in all Respects like the Preterimperfect Tense.

Preterperfect Tense.

Indefinite.

The Preterperfect Tense *Indefinite* is formed in all its Persons, by prefixing the same Persons of the Present Tense of the *Auxiliary Verb*, *have* to the Participle Perfect of the *Principal Verb*; as *I have loved; thou hast loved; he hath, or has loved, &c. I have called; thou hast called; he hath, or has called, &c.*

Preterpluperfect Tense.

The Preterpluperfect Tense is formed in all its Persons, by prefixing the same Persons of the Preterimperfect

imperfect Tense of the *Auxiliary* Verb *have* to the Participle Perfect of the *Principal* Verb; as *I had loved; thou hadst loved; he had loved, &c. I had called; thou hadst called; he had called, &c.*

Future imperfect Tense.

The Future imperfect Tense is formed in all its Persons, by prefixing the same Persons of the Future imperfect Tense of the *Auxiliary* Verbs *shall* or *will*, to the *Principal* Verb itself; as *I shall or will love; thou shalt or wilt love; he shall or will love, &c. I shall or will call; thou shalt or wilt call; he shall or will call, &c.*

Future perfect Tense.

The Future perfect Tense is formed in all its Persons, by prefixing the same Persons of the Future imperfect Tense of the *Auxiliary* Verb *have* to the Participle Perfect of the *Principal* Verb; as *I shall or will have loved; thou shalt or wilt have loved; he shall or will have loved, &c. I shall or will have called; thou shalt or wilt have called; he shall or will have called.*

IMPERATIVE MOOD.

The Imperative Mood is formed in the first and third Person of both Numbers, by turning the Nominative Case into the Accusative, and placing it between the *Auxiliary* Verb *let*, and the *Principal* Verb; as *let me love; let him love; let us love; let them love; let me call; let him call; let us call; let them call; and in the second Persons, either by placing the Nominative Case after the Principal Verb, or between the Auxiliary Verb do, and the Principal Verb; as love thou, or do thou love; love ye, or you; or do ye, or you love;*

love; call thou; or do thou call; call ye, or you; or do ye, or you call.

Obs. The Imperative Mood takes in its Formation the *Auxiliary* Verb *have* with the Participle Perfect of the Principal Verb, when it is intended to express the past Time; as *let me have loved; let him have loved, &c. let me have called; let him have called, &c.*

POTENTIAL MOOD.

Present Tense.

The Present Tense is formed in all its Persons by prefixing the same Persons of the Present Tense of the *Auxiliary* Verbs *may, can, or must*, to the *Principal* Verb itself; as *I may, can, or must love; thou mayst, canst, or must love; he may, can, or must love, &c. I may, can, or must call; thou mayst, canst, or must call; he may, can, or must call, &c.*

Preterimperfect Tense.

The Preterimperfect Tense is formed in all its Persons by prefixing the same Persons of the Preterimperfect Tense of the *Auxiliary* Verbs *may, can, shall, or will* to the *Principal* Verb itself; as *I might, could, should, or would love; thou mightst, couldst, shouldst, or wouldst love; he might, could, should, or would love, &c. I might, could, should, or would call; thou mightst, couldst, shouldst, or wouldst call; he might, could, should, or would call, &c.*

Preterperfect Tense.

The Preterperfect Tense is formed in all its Persons by prefixing the same Persons of the Present Tense of the *Auxiliary* Verb *have* of the same Mood to the Participle Perfect of the *Principal* Verb; as *I may*
can,

90 OF ENGLISH GRAMMAR.

can, or must have loved; thou mayst, canst, or must have loved; he may, can, or must have loved, &c. I may, can, or must have called; thou mayst, canst, or must have called; he may, can, or must have called, &c.

Preterpluperfect Tense.

The Preterpluperfect Tense is formed in all its Persons by prefixing the same Persons of the Preterimperfect Tense of the *Auxiliary Verb have* of the same Mood to the Participle Perfect of the *Principal Verb*; as *I might, could, should or would, have loved; thou mightst, couldst, shouldst, or wouldst have loved; he might, could, should, or would have loved, &c. I might, could, should, or would have called; thou mightst, couldst, shouldst, or wouldst have called; he might, could, should, or would have called, &c.*

SUBJUNCTIVE MOOD.

The Subjunctive Mood is formed in all respects like the Indicative Mood, with this Difference, that whereas in the Indicative Mood the second and third Persons Singular of the Present and Preterperfect Tense, and the second Person Singular of the other Tenses, differ from the first Person Singular of their respective Tenses; in the Subjunctive Mood they are always the same with it.

INFINITIVE MOOD.

Present Tense.

The Present Tense is the *Principal Verb* itself; as *to love, to call.*

Preterperfect Tense.

The Preterperfect Tense is formed by prefixing the Infinitive Mood Present Tense of the *Auxiliary Verb*
have

have to the Participle Perfect of the *Principal Verb*;
as *to have loved*; *to have called*.

Future Tense.

The Future Tense is formed by prefixing the Forms
to be about, to the Present Tense; as, *to be about to love*;
to be about to call.

Participles.

Present.

The Participle Present is formed by subjoining *ing*
to the *Principal Verb*; as *call*, *calling*. But if the
Principal Verb end with *e*, the *e* is omitted, and *ing*
subjoined to the Rest of the Word; as *love*, *loving*.

Excep. If the Omission of *e* should occasion any
Confusion in the Sense, it would be better to retain it.
Thus, the Participle Present of the Verb *singe*, should
perhaps be wrote *singeing*, to distinguish it from *singing*,
the Participle Present of the Verb *sing*.

Obs. When a Verb ends with a single Consonant pre-
ceded by a single Vowel, and is either a Monosyllable,
or has the Accent on the last Syllable, the last Conso-
nant must be doubled in the Participle Present, as well
as in every other Part of the Verb in which a Syllable
is added; as *To blot*, *blotting*, *blotted*, &c. *To admit*,
admitting, *admitted*, &c.

Note, Some Verbs having the Accent on the last
Syllable but one, double the Consonant when a Sylla-
ble is added; as *To worship*, *worshipping*; *To counsel*,
counselling, &c. But this, Dr. Lowth observes, is
a Fault in the Spelling, which neither Analogy nor
Pronunciation justifies.

Perfect

Perfect.

The Participle Perfect is formed by subjoining *d* to the *Principal Verb*, if it end with *e*; or *ed*, if with any other Letter; as *love, loved*; *call, called*.*

Compound Perfect.

The Participle Compound Perfect is formed by prefixing the Participle Present of the *Auxiliary Verb* *have* to the Participle Perfect of the *Principal Verb*; as *having loved*; *having called*.

Future.

The Participle Future is formed by prefixing the Forms *being about*, to the Present Tense of the Infinitive Mood; as *being about to love*; *being about to call*.

Note. The Forms *to be about, being about*, which are set down in the Future of the Infinitive Mood,

* Participles Perfect which regularly end in *ed*, whether used in an *Active* or *Passive* Sense, are sometimes written in the same Way as the Principal Verb; as *annihilate, contaminate, elate, dedicate, incorporate, &c.* But these, (some few excepted, which have gained Admission into common Discourse) are much more frequently and more allowably used in Poetry than in Prose.

Thus, "To Destruction sacred and devote."

MILTON.

"The alien Compost is exhaust."

PHILIPS, CYDER.

Also, "Jehovah took all the hallowed Things, that Jehosaphat and Jehoram and Ahaziah his Fathers, Kings of Judah, had dedicate."

2 SAM. 8. II.

"He spake and commanded, that they should heat the Furnace one seven Times more, than it was wont to be heat." Dan. 3. 19.

LOWTH.

and

and in the Participle Future, are little used at present : For the Participle *going* is now commonly made use of instead of *about* ; as *to be going to call* : But this is only in the Language of Conversation. WARD.

Obs. When one *Auxiliary* only is joined to the Verb, the *Auxiliary* goes through all the Variations of Person and Number, and the Verb itself continues invariably the same : But when there are more than one *Auxiliary* joined to the Verb, the first of them only is varied according to Person and Number.

Of the Conjugation of Regular Verbs.

Passive.

Verbs Passive are called Regular when they form their Participle Perfect in *ed*, making another entire Syllable, and are conjugated after the following manner ; thus,

To be called,

INDICATIVE MOOD,

Present Tense.

Singular.	Plural.
1 <i>I am called.</i>	1 <i>We are called.</i>
2 <i>Thou art called.</i>	2 <i>Ye, or you are called.</i>
3 <i>He is called.</i>	3 <i>They are called.</i>

Preterimperfect Tense.

1 <i>I was called.</i>	1 <i>We were called.</i>
2 <i>Thou wast called.</i>	2 <i>Ye, or you were called.</i>
3 <i>He was called.</i>	3 <i>They were called.</i>

Preterperfect Tense.

Definitive.

The

OF ENGLISH GRAMMAR.

The same with the Preterimperfect Tense.

Preterperfect Tense.

Indefinite.

- | | |
|--------------------------------------|---------------------------------------|
| 1 <i>I have been called.</i> | 1 <i>We have been called.</i> |
| 2 <i>Thou hast been called.</i> | 2 <i>Ye, or you have been called.</i> |
| 3 <i>He hath, or has been called</i> | 3 <i>They have been called.</i> |

Preterpluperfect Tense.

- | | |
|----------------------------------|--------------------------------------|
| 1 <i>I had been called.</i> | 1 <i>We had been called.</i> |
| 2 <i>Thou hadst been called.</i> | 2 <i>Ye, or you had been called.</i> |
| 3 <i>He had been called.</i> | 3 <i>They had been called.</i> |

Future Imperfect Tense.

- | | |
|---|---|
| 1 <i>I shall or will be called.</i> | 1 <i>We shall, or will be called.</i> |
| 2 <i>Thou shalt, or wilt be called.</i> | 2 <i>Ye, or you shall, or will be called.</i> |
| 3 <i>He shall, or will be called.</i> | 3 <i>They shall, or will be called.</i> |

Future Perfect Tense.

- | | |
|--|--|
| 1 <i>I shall or will have been called.</i> | 1 <i>We shall, or will have been called.</i> |
| 2 <i>Thou shalt, or wilt have been called.</i> | 2 <i>Ye, or you shall, or will have been called.</i> |
| 3 <i>He shall, or will have been called.</i> | 3 <i>They shall, or will have been called.</i> |

IMPERATIVE MOOD.

Singular.

Plural.

- | | |
|--|--|
| 1 <i>Let me be called.</i> | 1 <i>Let us be called.</i> |
| 2 <i>Be thou called, or do thou be called.</i> | 2 <i>Be ye, or you called; or do ye, or you be called.</i> |
| 3 <i>Let him be called.</i> | 3 <i>Let them be called.</i> |

POWENT.

POTENTIAL MOOD.

Present Tense.

Singular.

- 1 *I may, can, or must be called.*
- 2 *Thou mayst, canst, or must be called.*
- 3 *He may, can, or must be called.*

Plural.

- 1 *We may, can, or must be called.*
- 2 *Ye, or you may, can, or must be called.*
- 3 *They may, can, or must be called.*

Preterimperfect Tense.

- 1 *I might, could, should, or would be called.*
- 2 *Thou mightst, couldst, shouldst, or wouldst be called.*
- 3 *He might, could, should, or would be called.*

- 1 *We might, could, should, or would be called.*
- 2 *Ye, or you might, could, should, or would be called.*
- 3 *They might, could, should, or would be called.*

Preterperfect Tense.

- 1 *I may, can, or must have been called.*
- 2 *Thou mayst, canst, or must have been called.*
- 3 *He may, can, or must have been called.*

- 1 *We may, can, or must have been called.*
- 2 *Ye, or you may, can, or must have been called.*
- 3 *They may, can, or must have been called.*

Preterpluperfect Tense.

- 1 *I might, could, should, or would have been called.*
- 2 *Thou mightst, couldst, shouldst, or wouldst have been called.*
- 3 *He might, could, should, or would have been called.*

- 1 *We might, could, should, or would have been called.*
- 2 *Ye, or you might, could, should, or would have been called.*
- 3 *They might, could, should, or would have been called.*

SUB-

SUBJUNCTIVE MOOD.

Present Tense.

If	Singular.	Plural.
1	<i>I be called.</i>	1 <i>We be called.</i>
2	<i>Thou be, or beest called.</i>	2 <i>Ye, or you be called.</i>
3	<i>He be called.</i>	3 <i>They be called.</i>

Preterimperfect Tense.

1	<i>I were called.</i>	1 <i>We were called.</i>
2	<i>Thou wert called.</i>	2 <i>Ye, or you were called.</i>
3	<i>He were called.</i>	3 <i>They were called.</i>

Preterperfect Tense.

Definitive.

The same with the Preterimperfect Tense.

Preterperfect Tense.

Indefinite.

1	<i>I have been called.</i>	1 <i>We have been called.</i>
2	<i>Thou have been called.</i>	2 <i>Ye, or you have been called.</i>
3	<i>He have been called.</i>	3 <i>They have been called.</i>

Preterpluperfect Tense.

1	<i>I had been called.</i>	1 <i>We had been called.</i>
2	<i>Thou had been called.</i>	2 <i>Ye, or you had been called.</i>
3	<i>He had been called.</i>	3 <i>They had been called.</i>

Future imperfect Tense.

1	<i>shall, or will be called.</i>	1 <i>We shall, or will be called.</i>
2	<i>Thou shall, or will be called.</i>	2 <i>Ye, or you shall, or will be called.</i>
3	<i>He shall, or will be called.</i>	3 <i>They shall, or will be called.</i>

Future

Future perfect Tense.

1 I shall, or will have been called.	1 We shall, or will have been called.
2 Thou shalt, or will have been called.	2 Ye, or you shall, or will have been called.
3 He shall, or will have been called.	3 They shall, or will have been called.

INFINITIVE MOOD.

Present Tense.

To be called.

Preterperfect Tense.

To have been called.

Future Tense.

To be about to be called.

Participles.

Present, *being called.* Perfect, *called,* or been called.*
 Compound Perfect, *having been called.* Future, *being about to be called.*

Of the Formation of the Tenses of regular Verbs Passive.

Regular Verbs Passive, are formed in their several Tenses, by subjoining their Participle Perfect to the respective Tenses of the Auxiliary Verb *to be*, through all the Changes of Number and Person.

Obs. *Irregular Verbs Passive* are formed in the same Manner; they are so called only, when their Participle Perfect does not end in *ed*, making another entire Syllable.

* The *Passive Perfect Participle* of the Verb *mistake*, is often used in an *Active* Sense; as *I am mistaken*, is frequently put for *I am mistaking*, or *I mistake*. But the Impropriety of the Expression will easily appear, if we consider, that the Phrase *I am mistaking*, or *I mistake*, means *I misunderstand*; but *I am mistaken*, means properly *I am misunderstood*.

LOWTH.

SUBJUNCTIVE MOOD.

Present Tense.

If	Singular.	Plural.
1	<i>I be called.</i>	1 <i>We be called.</i>
2	<i>Thou be, or beest called.</i>	2 <i>Ye, or you be called.</i>
3	<i>He be called.</i>	3 <i>They be called.</i>

Preterimperfect Tense.

1	<i>I were called.</i>	1 <i>We were called.</i>
2	<i>Thou wert called.</i>	2 <i>Ye, or you were called.</i>
3	<i>He were called.</i>	3 <i>They were called.</i>

Preterperfect Tense.

Definitive.

The same with the Preterimperfect Tense.

Preterperfect Tense.

Indefinite.

1	<i>I have been called.</i>	1 <i>We have been called.</i>
2	<i>Thou have been called.</i>	2 <i>Ye, or you have been called.</i>
3	<i>He have been called.</i>	3 <i>They have been called.</i>

Preterpluperfect Tense.

1	<i>I had been called.</i>	1 <i>We had been called.</i>
2	<i>Thou had been called.</i>	2 <i>Ye, or you had been called.</i>
3	<i>He had been called.</i>	3 <i>They had been called.</i>

Future imperfect Tense.

1	<i>shall, or will be called.</i>	1 <i>We shall, or will be called.</i>
2	<i>Thou shall, or will be called.</i>	2 <i>Ye, or you shall, or will be called.</i>
3	<i>He shall, or will be called.</i>	3 <i>They shall, or will be called.</i>

Future

Future perfect Tense.

1 I shall, or will have been called.	1 We shall, or will have been called.
2 Thou shalt, or will have been called.	2 Ye, or you shall, or will have been called.
3 He shall, or will have been called.	3 They shall, or will have been called.

INFINITIVE MOOD.

Present Tense.

To be called.

Preterperfect Tense.

To have been called.

Future Tense.

To be about to be called.

Participles.

Present, *being called.* Perfect, *called,* or been called.*Compound Perfect, *having been called.* Future, *being about to be called.**Of the Formation of the Tenses of regular Verbs Passive.*

Regular Verbs Passive, are formed in their several Tenses, by subjoining their Participle Perfect to the respective Tenses of the Auxiliary Verb *to be*, through all the Changes of Number and Person.

Obs. *Irregular Verbs Passive* are formed in the same Manner; they are so called only, when their Participle Perfect does not end in *ed*, making another entire Syllable.

*The *Passive* Perfect Participle of the Verb *mistake*, is often used in an *Active* Sense; as *I am mistaken*, is frequently put for *I am mistaking*, or *I mistake*. But the Impropriety of the Expression will easily appear, if we consider, that the Phrase *I am mistaking*, or *I mistake*, means *I misunderstand*; but *I am mistaken*, means properly *I am misunderstood*.

LOWTH.

Note, The Participle Perfect *Passive*, and the Participle Perfect *Active*, are the same; it is then only called the Passive Participle, when being subjoined to the *Auxiliary to be*, it constitutes the Passive Verb, or when it is used without the *Auxiliary* in a Passive sense.

Of the Conjugation of Verbs Neuter.

Verbs Neuter are varied in their Conjugation, like other Verbs, with this Difference, that some are found in the *Active* Form only; as *to live*, some in the *Passive* only; as *to be glad*, and some in both; as *to rise*, *to be risen*. The *Passive* Form of these Verbs however still retains its *Neuter* Signification: for *am* and *was*, when applied to the Participle Perfect of the *Neuter* Verb, serve only instead of *have* and *had* to express the Preterperfect and Preterpluperfect Tenses, especially in such Verbs as signify some *Sort of Motion*, or *Change of Place or Condition*; as *I am come*; *he was gone*; *the Sun is set*; *the Grass was grown*, &c.

Of Irregular Verbs.

Verbs are called *Irregular*, when their Preterimperfect Tense, and their Participle Perfect do not end in *ed*, making another entire Syllable.

Irregular Verbs are of various Sorts.

1st. Such, the Present and Preterimperfect Tenses, and Participle Perfect of which are the same; as,

Present Tense.	Preterimperfect Tense.	Participle Perfect.
Burst,	burst,	burst.
Cast,	cast,	cast.
Cost,	cost,	cost.

I

Present

Present Tense.	Preterimperfect Tense.	Participle Perfect.
Cut,	cut,	cut.
Hit,	hit,	hit.
Hurt,	hurt,	hurt.
Knit,	knit,	knit.
Let,	let,	let.
Put,	put,	put.
Read,	read,	read.
Rent,	rent,	rent.
Rid,	rid,	rid.
Set,	set,	set.
Shed,	shed,	shed.
Shred,	shred,	shred.
Shut,	shut,	shut.
Slit,	slit,	slit.
Spread,	spread,	spread.
Thrust.	thrust,	thrust.

2d. Such, the Preterimperfect Tense and Participle Perfect of which are the same, but irregularly; some of which have also a regular Conjugation: as,

Present Tense.	Preterimperfect Tense.	Participle Perfect.
Abide,	abode,	abode.
Awake,	awaked, awoke,	awaked, awoke.
Bend,	bended, bent,	bended, bent.
Bereave,	bereaved, bereft,	bereaved, bereft.
Beseech,	beseeched, besought,	beseeched, besought.
Bide,	bode,	bode.
Bind,	bound,	bound, bounden.
Bleed,	bled,	bled.
Bless,	blessed, blest,	blessed, blest.

Present Tense.	Preterimperfect Tense.	Participle Perfect.
Breed,	bred,	bred.
Bring,	brought,	brought.
Build,	builded, built,	builded, built.
Buy,	bought,	bought.
Burn,	burned, burnt,	burned, burnt.
Catch,	catched, caught,	catched, caught.
Clothe,	clothed, clad,	clothed, clad.
Creep,	creeped, crept,	creeped, crept.
Curse,	curfed, curst,	curfed, curst.
Deal,	dealt,	dealt.
Dig,	digged, dug,	digged, dug.
Dream,	dreamed, dreamt,	dreamed, dreamt.
Drop,	dropped, dropt,	dropped, dropt.
Dwell,	dwelled, dwelt,	dwelled, dwelt.
Feed,	fed,	fed.
Feel,	felt,	felt.
Fight,	fought,	fought.
Find,	found,	found.
Flee,	fled,	fled.
Freight,	freighted, fraught,	freighted, fraught.
Geld,	gelded, gelt,	gelded, gelt.
Gild,	gilded, gilt,	gilded, gilt.
Gird,	girded, girt,	girded, girt.
Grind,	ground,	ground.
Hang,	hanged, hung,	hanged, hung.
Have,	had,	had.
Hear,	heard,	heard.
Keep,	kept,	kept.
Lay,	laid,	laid, lain.
Lead,	led,	led.
Leap,	leaped, leapt,	leaped, leapt.

Present

OF ENGLISH GRAMMAR. 107

Present Tense.	Preterimperfect Tense.	Participle Perfect.
Leave,	left,	left.
Lend,	lent,	lent.
Lop,	lopped, lopt,	lopped, lopt.
Lose,	lost,	lost.
Make,	made,	made.
Mean,	meant,	meant.
Meet,	met,	met.
Mix,	mixed, mixt,	mixed, mixt.
Pass,	passed, past,	passed, past.
Patch,	patched, patcht,	patched, patcht.
Pay,	paid,	paid.
Quit,	quitted, quit,	quitted, quit.
Reave,	reaved, rest,	reaved, rest.
Rend,	rent,	rent.
Say,	said,	said.
Seek,	fought,	fought.
Sell,	fold,	fold.
Send,	sent,	sent.
Shoe,	shoed, shod,	shoed, shod.
Shoot,	shot,	shot.
Sit,	sat, fate,	sat, sitten.
Sleep,	slept,	slept.
Smell,	smelled, smelt,	smelled, smelt.
Speed,	sped,	sped.
Spell,	spelled, spelt,	spelled, spelt.
Spend,	spent,	spent.
Spill,	spilled, spilt,	spilled, spilt.
Stand,	stood,	stood.
Stick,	stuck,	stuck.
Stop,	stopped, stopt,	stopped, stopt.
Sweat,	sweated, sweat,	sweated, sweat.
Sweep,	swept,	swept.

102 OF ENGLISH GRAMMAR.

Present Tense.	Preterimperfect Tense.	Participle Perfect.
Teach,	taught,	taught.
Tell,	told,	told.
Think,	thought,	thought.
Weep,	wept,	wept.
Wet,	wetted, wet,	wetted, wet.
Wind,	wound,	wound.
Work,	worked, wrought,	worked, wrought.
Wring,	wringed, wrung,	wringed, wrung.

3d. Such, the Preterimperfect Tense and Participle Perfect, of which are different ; as,

Present Tense.	Preterimperfect Tense.	Participle Perfect.
Am,	was,	been.
Arise,	arose,	arisen.
Bake,	baked,	baked, baken.
Bear,	bare, bore,	born, borne.
Beat,	beat,	beaten, beat.
Begin,	began, begun,	begun.
Bid,	bade, bid,	bidden, bid.
Bite,	bit,	bitten, bit.
Blow,	blew,	blown.
Break,	brake, broke,	broken, broke.
Chide,	chid,	chidden.
Choose, chuse,	chose,	chosen.
Cleave,	cleaved, cleft, clave, clove,	cleft, cloven.
Climb,	climbed, clomb,	climbed.
Cling,	clang, clung,	clung.
Come,	came,	come.
Crow,	crew,	crowed, crown.

Present

Present Tense.	Preterimperfect Tense.	Participle Perfect.
Dare,	dared, durst,	dared.
Die,	died,	dead.
Do,	did,	done.
Draw,	drew,	drawn.
Drink,	drank, drunk,	drunken, drunk.
Drive,	drave, drove,	driven.
Eat,	ate,	eaten.
Fall,	fell,	fallen.
Fling,	flang, flung,	flung.
Fly,	flew,	flown.
Fold,	folded,	folded, folden.
Forfake,	forfook,	forsaken.
Freeze,	froze,	frozen.
Get,	gat, got,	gotten, got.
Give,	gave,	given.
Go,	went,	gone.
Grave,	graved,	graved, graven.
Grow,	grew,	grown.
Heave,	heaved, hove,	heaved, hoven.
Help,	helped, helpt,	helped, helpt, holpen.
Hew,	hewed,	hewed, hewn.
Hide,	hid,	hidden, hid.
Hold,	held,	holden, held.
Know,	knew,	known.
Lade,	laded,	laded, laden.
Lie,	lay,	lien, lain.
Load,	loaded,	loaded, loaden.
Melt,	melted,	melted, molten.
Mow,	mowed,	mowed, mown.

Present Tense.	Preterimperfect Tense.	Participle Perfect.
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Owe,	owed, ought,	owed, owen.
Ride,	rode,	ridden.
Ring,	rang, rung,	rung.
Rise,	rose,	risen.
Rive,	rived,	riven.
Rot,	rotted,	rotten.
Run,	ran, run,	run.
Saw,	sawed,	sawed, sawn.
See,	saw,	seen.
Seethe,	seethed, sod,	sodden.
Sew,	sewed,	sewed, sewn.
Shake,	shook,	shaked, shaken.
Shave,	shaved,	shaved, shaven.
Shear,	sheared, shored,	shorn.
Shew,	shewed,	shewed, shewn.
Shine,	shined, shone,	shined.
Show,	showed,	showed, shown.
Shrink,	shrank, shrunk,	shrunk.
Shrive,	shrove,	shriven.
Sing,	sang, sung,	sung.
Sink,	sank, sunk,	sunk.
Slay,	slew,	slain.
Slide,	slided, slid,	slidden.
Sling,	slang, slung,	slung.
Slink,	slank, slunk,	slunk.
Smite,	smote,	smitten.
Snow,	snowed,	snowed, snown.
Sow,	sowed,	sowed.
Speak,	spake, spoke,	spoken.
Spin,	span, spun,	spun.

Present

Present Tense.	Preterimperfect Tense.	Participle Perfect.
----------------	---------------------------	---------------------

Spit,	spat,	spitten.
Split,	splitted,	splitted, split.
Spring,	sprang, sprung,	sprung.
Steal,	stole,	stolen, stole.
Sting,	stang, stung,	stung.
Stink,	stank, stunk,	stunk.
Straw,	strawed,	strawed, strawn.
Strew,	strewed,	strewed, strewn.
Strow,	strowed,	strowed, strown.
Stride,	strid, strode,	stridden, strid.
Strike,	struck,	stricken, struck.
String,	strang, strung,	strung.
Strive,	strived, strove,	strived, striven.
Swear,	sware, swore,	sworn.
Swell,	swelled,	swelled, swollen.
Swim,	swam, swum,	swum.
Swing,	swang, swung,	swung.
Take,	took,	taken.
Tear,	tare, tore,	torn.
Thrive,	thrived, throve,	thriven.
Throw,	threw,	thrown.
Tread,	trod, trode,	trod, trodden.
Wash,	washed,	washed, washen.
Wax,	waxed,	waxed, waxen.
Wear,	wore,	worn.
Weave,	weaved, wove,	woven.
Win,	won,	won.
Wreath,	wreathed,	wreathen.
Wring,	wringed, wrang,	wrung.
	wrung,	

Present

Present Tense. Preterimperfect Tense. Participle Perfect.

Write, wrote, writ, wrote, writ,
written.

Writhe, writhed, writhen.*

To the *Irregular Verbs* may be added the *Defective*, so called, because they are wanting in some of their Moods and Tenses.

The Principal of them are these :

Present Tense. Preterimperfect Tense. Participle Perfect.

Can,	could,	_____
May,	might,	_____
Must,	_____	_____
Ought,	ought,	_____
Quoth,	quoth,	_____
Shall,	should,	_____
Weet, wit, wot,	wot,	_____
Will,	would,	_____
Wis,	wist,	_____

Of Impersonal Verbs.

An *Impersonal Verb*, so called, because its Subject or Nominative Case is not a *Person*, but a *Thing*, which is expressed by the Pronoun *It*, is used in the *third Person Singular* only.

The Tenses of *Impersonal Verbs* are the same as those of other Verbs.

Of

* A very great Corruption has been introduced into the English Language even by some of our best Writers, in using the Participle Perfect instead of the Preterimperfect Tense; as, *be begun*, for *be began*; *be run*, for *be ran*; *be drunk*, for *be drank*,

&c.

Of the *Impersonal Verb Active it burns.*

INDICATIVE MOOD.

Present Tense.

It burneth or burns, or doth, or does burn.

Preterimperfect Tense.

It burned, or burnt, or did burn.

Preterperfect Tense.

It hath, or has burned, or burnt.

Preterpluperfect Tense.

It had burned, or burnt.

Future imperfect Tense.

It shall, or will burn.

Future perfect Tense.

It shall, or will have burned, or burnt.

IMPERATIVE MOOD.

Let it burn.

POTENTIAL MOOD.

Present Tense.

It may, can, or must burn.

Preterimperfect Tense.

It might, could, should, or would burn.

Preterperfect Tense.

It may, can, or must have burned, or burnt.

Preterpluperfect Tense.

It might, could, should, or would have burned, or burnt.

&c. As also, the Preterimperfect Tense, instead of the Participle Perfect after *have* and *am*, with their Variations; as, *I have wrote*, for *I have written*; *he had drove*, for *he had driven*; *I am took*, for *I am taken*; *it was stole*, for *it was stolen*; *it was drank*, for *it was drunk*, &c. But such Barbarisms ought carefully to be avoided by those, who are studious of correct Composition.

SUBJUNCTIVE MOOD.

If Present Tense.

It burn, or do burn.

Preterimperfect Tense.

It burned, or burnt, or did burn.

Preterperfect Tense.

It have burned, or burnt.

Preterpluperfect Tense.

It had burned, or burnt.

Future imperfect Tense.

It shall, or will burn.

Future perfect Tense.

It shall, or will have burned, or burnt.

The Infinitive Mood is wanting.

Of the Impersonal Verb Passive *it is burned, or burnt.*

INDICATIVE MOOD.

Present Tense.

It is burned, or burnt.

Preterimperfect Tense.

It was burned, or burnt.

Preterperfect Tense.

It hath, or has been burned, or burnt.

Preterpluperfect Tense.

It had been burned, or burnt.

Future imperfect Tense.

It shall, or will be burned, or burnt.

Future perfect Tense.

It shall, or will have been burned, or burnt.

IMPERATIVE MOOD.

Let it be burned, or burnt.

POTENTIAL MOOD.

Present Tense.

It may, can, or must be burned, or burnt.

Preterimperfect Tense.

It might, could, should, or would be burned, or burnt.

Preterperfect Tense.

It may, can, or must have been burned, or burnt.

Preterpluperfect Tense.

It might, could, should, or would have been burned, or burnt.

SUBJUNCTIVE MOOD.

If Present Tense.

It be burned, or burnt.

Preterimperfect Tense,

It were burned, or burnt.

Preterperfect Tense.

It have been burned, or burnt.

Preterpluperfect Tense.

It had been burned, or burnt.

Future imperfect Tense.

It shall, or will be burned, or burnt.

Future perfect Tense.

It shall, or will have been burned, or burnt.

The Infinitive Mood is wanting.

Obs. Though the above is the Form of conjugating what is called an *Impersonal Verb*, yet there is, properly speaking, no such Verb in English, nor indeed, in any Language. (See Observations on the Impersonal Verb, under Note 1st, Page 126.)

Of

Of an ADVERB.

An *Adverb* is a Word joined to a Verb, an Adjective, a Participle, and sometimes to another Adverb, to qualify and restrain the Latitude of their Signification; as the Boy reads *well*; the Weather is *extremely* hot; he is *highly* deserving; the Price is *much too little*.

The Property and Force of the Adverb depend on its Position. Thus in the Phrase "I *only* spake three Words," the Meaning is, I, and no other, was the Person, who spake three Words. But if the Adverb *only* be placed after the Verb, *spake*, the Meaning is, I spake *only*, or *no more* than three Words.

Adverbs, though very numerous, may be reduced to certain Classes, the principal of which are those of *Number, Order, Place, Time, Quantity, Quality, Doubt, Affirmation, Negation, Interrogation, and Comparison.*

1st. Of *Number*; as *once, twice, thrice, &c.*

2d. Of *Order*; as *first, or firstly, secondly, thirdly, fourthly, fifthly, &c. lastly, finally, &c.*

3d. Of *Place*; as *here, there, where, elsewhere, any where, every where, somewhere, no where, herein, whither, hither, thither, whitherward, thitherward, upward, downward, forward, backward, whence, hence, thence, whithersoever, &c.*

4th. Of *Time Present*; as *now, to-day, &c.*

———— *Past*; as *already, before, lately, yesterday, heretofore, hitherto, long since, long ago, &c.*

———— *to come*; as *to-morrow, not yet, hereafter, henceforth, henceforward, by and by, instantly, presently, immediately, straightway, &c.*

———— *Indefinite*; as *oft, often, oft-times, oftentimes, sometimes, soon, seldom, daily, weekly, monthly, yearly, always, when, then, ever, never, again, &c.*

5th.

5th. Of *Quantity*; as *how much, how great, enough, abundantly, somewhat, something, nothing, &c.*

6th. Of *Quality*; as *wisely, foolishly, justly, unjustly, quickly, slowly, &c.*

7th. Of *Doubt*, as *happily, perhaps, peradventure, possibly, &c.*

8th. Of *Affirmation*; as *verily, truly, undoubtedly, certainly, yea, yes, surely, indeed, &c.*

9th. Of *Negation*; as *nay, no, not, by no means, not at all, in no wise, &c.*

Note, Two Adverbs of denying, or two *Negatives*, make an *Affirmative*; that is, instead of denying they affirm: as you do not know *Nothing*, is equivalent to, you know *Something*, or you are a *Person of some Knowledge*.

10th. Of *Interrogation*; as *how, why, wherefore, whether, &c.*

11th. Of *Comparison*; as *more, most, less, least, very, almost, well nigh, little, less, alike, &c.*

Obs. Adverbs in English admit of no *Variation*; except some few of them, which have the *Degrees of Comparison*, as *often, oftener, oftenest; soon, sooner, soonest.*

Note, Such Adverbs in *ly* as take the *Degrees of Comparison*, are compared by *more* and *most*, as *happily, more happily, most happily; wisely, more wisely, most wisely.*

Of a PREPOSITION.

A *Preposition* is a Word most commonly set separately before other Words to shew their *Situation, Relation, or Reference* to one another. It is also prefixed to Words so as to become an inseparable Part of them.

The

The Prepositions which are set separately, are these that follow.

<i>above.</i>	<i>between.</i>	<i>since.</i>
<i>about.</i>	<i>betwixt.</i>	<i>through.</i>
<i>according to.</i>	<i>beyond.</i>	<i>thorough.</i>
<i>afore.</i>	<i>by.</i>	<i>throughout.</i>
<i>after.</i>	<i>concerning.</i>	<i>till.</i>
<i>against.</i>	<i>down.</i>	<i>to.</i>
<i>among.</i>	<i>for.</i>	<i>toward.</i>
<i>amongst.</i>	<i>from.</i>	<i>towards.</i>
<i>amidst.</i>	<i>in.</i>	<i>under.</i>
<i>around.</i>	<i>into.</i>	<i>underneath.</i>
<i>at.</i>	<i>instead of.</i>	<i>until.</i>
<i>because of.</i>	<i>near.</i>	<i>unto.</i>
<i>before.</i>	<i>nigh.</i>	<i>up.</i>
<i>behind.</i>	<i>of.</i>	<i>upon.</i>
<i>below.</i>	<i>off.</i>	<i>with.</i>
<i>beneath.</i>	<i>on.</i>	<i>within.</i>
<i>beside.</i>	<i>over.</i>	<i>without.</i>
<i>besides.</i>	<i>out of.</i>	

The Prepositions that are prefixed to Words so as to make Part of them are either proper to the *English Tongue only*, or are borrowed from the *Latin* and *Greek*.

1. The Prepositions which are proper to the *English Tongue only*; are *a*, *after*, *be*, *for*, *fore*, *mis*, *over*, *out*, *un*, *under*, *up*, *with*.

A is used for *on*, or *in*; as *a Foot*, for *on Foot*; *a Bed*, for *in Bed*. It is sometimes redundant; as *abide* for *bide*; *awake* for *wake*.

After signifies *posterior in time*; as *Afternoon*, that
is,

is, *the latter Part of the Day*; *astertimes*, that is, *ucceeding Times*.

Be is used for *about*; as *to besprinkle*, that is, *to sprinkle about*; for *by*, or *nigh*; as *beside*, that is, *by or nigh the side*; for *in*; as *betimes*, that is, *in Time*; for *for* or *beforehand*; as *to bespeak*, that is, *to speak for*, or *to speak for beforehand*.

For signifies *Negation*, or *Privation*; as *to forbid*, that is, *to bid it not to be done*; *to forsake*, that is, *to go away from*.

Fore signifies *before*, or *beforehand*; as *to foresee*, that is, *to see beforehand*; *to foretell*, that is, *to tell beforehand*.

Mis signifies *Defect* or *Error*; as *Mismanagement*, that is, *bad Management*; *Misunderstanding*, that is, *bad or wrong Understanding*.

Over signifies *Eminency* or *Superiority*; as *to overcome*, that is, *to gain the Superiority*; *to overrule*, that is, *to be superior in Authority*: it also signifies *Excess*; as *to overdrive*, that is, *to drive too hard*.

Out signifies *Excess*, *Excellency*, or *Superiority*; as *to outnumber*, that is, *to exceed in Number*; *to outshine*, that is, *to excel in Lustre*; *to outwit*, that is, *to overcome by Stratagem*.

Un signifies *Privation*, or *Negation*; as *unable*, that is, *not able*; *unwilling*, that is, *not willing*: it also signifies *Dissolution*, or *the undoing of a Thing already done*; as *to unlock*, that is, *to open what is shut with a Lock*; *to untie*, that is, *to loosen from a Knot*,

Under has various Significations; among others, it sometimes signifies *Inferiority in Rank or Place*; as *under Clerk*; that is, *a Clerk subordinate to the principal Clerk*; an *under Servant*, that is, *a Servant of the lower*

lower Class; sometimes *Diminution in Value*; as *to underrate*, that is, *to rate low*; *to undersell*, that is, *to sell cheaper than another*; sometimes *Privacy*, or *Secresy*; as *underband*, that is, *privately*; and sometimes it alters the Sense of the Simple Verb; as *to stand* signifies *to be upon the Feet*; *to understand* signifies *to have Knowledge of*.

Up signifies *above*, *upwards* or *upper* with Respect to *Things* or *Places* that lie *upwards*; as *to uplift*, that is, *to raise aloft*; *Upland*, that is, *higher Land*.

With signifies *against*; as *to withstand*, that is, *to stand against*: sometimes it signifies *from* or *back*; as *to withhold*, that is, *to hold from one*; *to withdraw*, that is, *to draw back*.

2. The Prepositions which are borrowed from the *Latin* are *ab* or *abs*, *ad*, *ante*, *circum*, *con*, *contra*, *de*, *di*, *dis*, *e*, or *ex*, *extra*, *in*, *inter*, *intro*, *ob*, *per*, *post*, *pre*, *preter*, *pro*, *re*, *retro*, *se*, *sub*, *subter*, *super*, *trans*.

Ab or *abs* signifies *from*, that is, *a Parting* or *Separation*; as *to abstain*, that is, *to refrain from*; *to absolve*, that is, *to clear or free from*: it also signifies *Excess*; as *to abhor*, that is, *to hate with Acrimony*.

Ad signifies *to* or *at*; as *to adjoin*, that is, *to join near* or *next to*; *adjacent*, that is, *that which lies next another*.

Ante signifies *before*; as *to antedate*, that is, *to date before the proper Time*.

Circum signifies *about*; as *Circumlocution*, that is, *a round about Way of speaking*; *Circumspection*, that is, *a Looking about so as to be on one's guard*.

Con signifies *with* or *together*; as *to condole*, that is, *to lament with another*; *to connect*, that is, *to join together*.

Note,

Note, *Con* before *l* changes the *n* into *l*; as to *collect*; before *r* into *r*; as to *correct*; and before *m* and some other Letters into *m*; as to *commit*, to *combine*, to *comprehend*, &c. and sometimes the *n* is entirely omitted, as to *cooperate*, to *cobere*, &c.

Contra signifies *against*, and denotes *Opposition* or *Contrariety*; as to *contradict*, that is, to *speak against*, or *oppose by Words*. *Counter*, which comes from the French Word *Contre*, has the same Signification; as to *countermand*, that is, to *order the contrary to what was ordered before*.

De signifies a Kind of *Motion from*; as to *depart*, that is, to *retire from*: it is also used to *extend* the Sense of the simple Word; as to *demonstrate*, that is, to *prove with the highest Degree of Certainty*.

Di is used to *extend*, or *lessen* the Sense of the simple Word; as to *dilate*, that is, to *spread out*; to *diminish*, that is, to *make less*.

Dis signifies *Privation*, or *Negation*; as to *disapprove*, that is, *not to approve*; to *disagree*, that is, *not to agree*.

E or *ex* signifies *out*, *out of*, or *off*; as to *eject*, that is, to *cast out*; to *exclude*, that is, to *shut out of*; to *evade*, that is, to *put off*.

Extra signifies *beyond*, *over* and *above*; as *extravagant*, that is, *beyond the due Bounds*; *extraordinary*, that is, *over and above the common Order*.

In commonly signifies *Privation* or *Negation*; as *inactive*, that is, *not active*; *indecent*, that is, *not decent*: sometimes it serves to strengthen the Meaning of the simple Word; as to *incite*, that is, to *push forward*; to *inflame*, that is, to *aggravate*; and sometimes it marks the Action by which one Thing is, as it were,
put

put into another ; as *to enclose*, that is, *to fence in* ; *to infuse*, that is, *to pour in*.

Note, In Words derived from the French, *in* is commonly turned into *en* ; but then it has never a *negative* but a *positive* Sense, and serves to render the Word it is prefixed to more strong and expressive ; as *to encourage*, that is, *to give Courage to* ; *to enrage*, that is, *to make furious*.

Note also, *In*, like *con* before *l* changes the *n* into *l* ; as *to illude* ; before *r* into *r* ; as *to irradicate* ; and before *m* and some other Letters into *m* ; as *to immerge*, *to imbibe*, *to impart*.

Inter signifies *between* ; as *to intervene*, that is, *to come between* ; *to interrupt*, that is, *to break in between*. Sometimes it is used in a *negative* Sense ; as *to interdict*, that is, *to forbid*.

Note, *Enter* is sometimes used instead of *inter* in Words derived from the French ; as *to entertain*.

Intro signifies *within* ; as *to introduce*, that is, *to bring into or within*.

Ob generally signifies *against* ; as *to object*, that is, *to put against*. Sometimes it signifies *out* ; as *to obliterate*, that is, *to blot out*.

Note, *Ob* in some Words changes the *b* into *c* ; as *to occur* ; in others into *p* ; as *to oppose*, &c.

Per signifies *through* ; as *to perambulate*, that is, *to walk through* ; *to pervade*, that is, *to pass through*.

Post signifies *after* ; as *Postscript*, that is, a Paragraph written after the Letter.

Pre signifies *before* ; as *to prefix*, that is, *to place before*.

Preter signifies *beside or contrary to* ; as *preternatural*, that is, *contrary to the common Course of Nature*.

Pro

Pro signifies *forth, forward, or beforehand*; as *to produce*, that is, *to bring forth*; *to proceed*, that is, *to go forward*; *to prognosticate*, that is, *to tell beforehand*.

Re signifies *again, or back*; as *to reprint*, that is, *to print again*; *to repay*, that is, *to pay back*.

Retro signifies *backward*; as *Retrospect*, that is, *a Looking backward*.

Se signifies *out or from*; as *to select*, that is, *to chuse out*; *to seclude*, that is, *to confine from*.

Sub signifies *under*; as *to subscribe*, that is, *to write under*.

Subter signifies *under*; as *subterranean*, that is, *lying under the Earth*.

Super signifies *upon, over, or above*; as *to superstruct*, that is, *to build upon any Thing*; *to superadd*, that is, *to add over and above*.

Note, *Super* in some Words derived from the *French* is changed into *sur*; as *to surpass*, *to surprize*, &c.

Trans signifies *over, or beyond*; as *to transport*, that is, *to carry over*; *to transgress*, that is, *to go beyond*. Sometimes it signifies *the Changing of one Thing into another*; as *to transform*, that is, *to turn out of one Shape into another*; and sometimes it serves to strengthen the Meaning of the simple Word; as *to transact*, that is, *to manage*.

3. The Prepositions which are borrowed from the *Greek* are *A* or *an*, *amphi*, *anti*, *hyper*, *hypo*, *meta*, *péri*, *syn*.

A or *an* signifies *Privation or Negation*; as *anonymous*, that is, *without Name*; *Anarchy*, that is, *without Government*.

Amphi signifies *both and about*; as *amphibious*, that is, *that which can live on both Land and Water*; *Amphitheatre*,

phitheatre, that is, a *Building of a round or oval Form*.

Anti signifies *against*; as *Antidote*, that is, a *Remedy against Poison*.

Hyper signifies *over and above*; as *Hypercritic*, that is, a *Critic exact beyond Use or Reason*.

Hypo signifies *under*; as *Hypocrite*, that is, *one that acts under a Mask*.

Meta signifies *beyond, or Change*; as *Metaphor*, that is, *the Application of a Word to an Use which is beyond its original Import*; *Metamorphosis*, that is, *a Change of Shape*.

Peri signifies *about*; as *Periphrasis*, that is, *a Speaking in a round about Way*.

Syn signifies *with or together*; as *Synod*, that is, *a Meeting together*.

Note. *Syn* in some Words is changed into *sym*; as *Sympathy*, *Symphony*, &c.

Of a CONJUNCTION.

A *Conjunction* is a Word made use of to connect Words or Sentences, or Parts of Sentences together, and to shew the Manner of their Dependence upon one another.

Conjunctions are of various Kinds.

Copulative; as *and*, *also*, *as well as*, *both*, *likewise*.

Disjunctive; as *either*, *or*, *neither*, *nor*.

Discretive; as *but*, *except*, *save* or *saving*.

Conditional; as *if*, *if so be*, *provided*.

Concessive; as *though*, *tho'*, *altho'*, *albeit*.

Adversative; as *yet*, *nevertheless*, *notwithstanding*.

Causal;

Causal ; as *for, because, &c.*

Illative ; as *therefore, wherefore, seeing, since.*

Exceptive ; as *unless, otherwise, &c.*

Comparative ; as *as, so, than, &c.*

Demonstrative ; as *that.*

Of an INTERJECTION.

An Interjection is a Word thrown in between the Parts of a Sentence to express the Affection of the Speaker.

Interjections are used to express

Joy ; as *hey ! heyday ! brave !*

Sorrow ; as *ah ! ah that ! alack ! a-lack-a-day !
alas ! alas the day !*

Pain ; as *O ! oh !*

Laughter ; as *ha, ha, he !*

Praise ; as *well done ! oh brave ! very well !*

Aversion ; as *away ! begone ! fy ! foh ! avaunt !
off ! pish ! pshaw ! tush !*

Surprize ; as *ah ! aha ! aah ! what ! strange !*

Incitement to Attention ; as *bark ! lo ! see !*

Exhortation to Silence ; as *hush ! hift ! mum !*

Langour ; as *heigho, &c.*

Exultation ; as *heigh ! huzzza !*

Calling to ; as *holla ! sobo ! ho ! ho ! hem ! hip !*

Salutation { friendly ; as *well met ! welcome.*
solemn ; as *hail ! all hail !*

Taking leave ; as *adieu !*

Deliberation ; as *hum !*

Wishing ; as *Oh ! oh that !*

Exclamation ; as *O !*

Note,

Note, Adjectives, Substantives, and Adverbs, are sometimes used for Interjections; as *O wretched! O the Villainy! with a Mischief! softly! gently, &c.*

OF DERIVATION.

Derivation shews how *Derivative* Words are deduced from their *Primitives*; and how *Primitive* Words are borrowed from other Languages.

Words are derived from one another in various Ways.

Of Substantives derived from Verbs.

1st. Substantives denoting the *Action* implied in the *Verb*, are either the *Present Tense* of the *Verb*; as from *I love*, comes *Love*; from *I drink*, comes *Drink*; or the *Preter Tense* of the *Verb*; as from *I struck*, comes *a Stroke*; or the *Participle Present*; as from *loving* comes *Loving*; from *fighting* comes *Fighting*; &c. or they are derived from the *Present Tense* of the *Verb*, by adding *th* or *ht*, a small Variation in the Letters being sometimes made; as from *I bear* comes *Birth*; from *I die* comes *Death*; from *I draw* comes *Draught*, &c.

2^d. Substantives denoting the *Agent*, or *Person acting*, are derived from Verbs by adding *er* or *or* to the *Present Tense*; as from *I drink* comes *Drinker*; from *I fight* comes *Fighter*; from *I visit* comes *Visitor*; from *I solicit* comes *Solicitor*, &c.

Note, If the *Verb* ends in *e*, the *e* is dropped, and the *er* or *or* added to the remaining Part of the Word; as from *to love* comes *Lover*; from *to survive* comes *Survivor*, &c.

Substantives denoting *Character* or *Habit* are derived

rived from Verbs by adding *ard*; as from *I dote* comes *Dotard*; from *I drunk* comes *Drunkard*, &c.

Of Substantives derived from Adjectives.

1st. Substantives denoting the *Essence* of the Thing are derived from Adjectives by adding *ness*; as from *white* comes *Whiteness*; from *swift* comes *Swiftness*, &c. or by adding *th* or *ht*, and making sometimes a small Variation in the Letters; as from *long* comes *Length*; from *high* comes *Height*, &c. or by adding *hood* or *ship*; as from *false* comes *Falsehood*; from *hard* comes *Hardship*, &c.

Note, These are called *Abstract* Substantives, because they are considered in themselves, without being attributed to any Subject.

2d. Substantives denoting *Character* or *Habit* are derived from Adjectives by adding *ard*; as from *dull* comes *Dullard*, &c.

3d. Substantives denoting *Action* or *Habit* are derived from Adjectives by adding *ery*; as from *brave* comes *Bravery*, &c.

4th. Substantives denoting *Quality* or *Condition* are sometimes derived from Adjectives by adding *dom*; as from *free* comes *Freedom*; from *wise* comes *Wisdom*, &c.

Of Substantives derived from Substantives.

1st. Substantives denoting *Character* or *Quality* are derived from Substantives by adding *hood* or *head*; as from *Brother* comes *Brotherhood*; from *God* comes *Godhead*, &c.

G

2d. Sub-

2d. Substantives denoting *Office, Employment, or Condition*, are derived from Substantives by adding *ship*; as from *Steward* comes *Stewardship*; from *Fellow* comes *Fellowship*, &c.

3d. Substantives denoting *Action or Habit* are derived from Substantives by adding *ery*; as from *Knave* comes *Knavery*; from *Fool* comes *Foolery*, &c.

4th. Substantives denoting *Office or Charge with Power and Dominion*, or without them; as also *State and Condition*, are derived from Substantives by adding *dom*; as from *Pope* comes *Popedom*; from *King* comes *Kingdom*; from *Thral* comes *Thraldom*, &c.

5th. Substantives denoting *Office and Dominion* are derived from Substantives by adding *rick* and *wick*; as from *Bishop* comes *Bishoprick*; from *Bailiff* comes *Bailiwick*, &c.

6th. Substantives denoting *Profession* are derived from Substantives by adding *ian*; as from *Physic* comes *Physician*; from *Musick* comes *Musician*, &c.

7th. Substantives denoting *Diminution* are derived from Substantives by adding *kin, lin, ock, rel*, and the like; as from *Lamb* comes *Lambkin*; from *Duck* comes *Duckling*; from *Hill* comes *Hillock*; from *Cock* comes *Cockrel*, &c. In the same Manner are derived Patronymicks or Surnames; as from *Hall* comes *Halkin*, or *Hawkin*, or *Hawkins*; from *Will* comes *Wilkin*, and others.

Of Adjectives derived from Verbs.

1st. Adjectives denoting *Abundance* are derived from Verbs by adding *ful*; as from *to mourn* comes *mournful*; from *to wake* comes *wakeful*, &c.

2d. Adjec-

2d. Adjectives denoting *Plenty*, but with some Kind of *Diminution* thereof, are derived from Verbs by adding *some*; as from *to irk* comes *irksome*; from *to tire* comes *tiresome*, &c.

3d. Adjectives denoting *Capacity* are derived from Verbs by adding *able*; as from *to move* comes *moveable*; from *to improve* comes *improveable*, &c.

Of Adjectives derived from Adjectives.

1st. Adjectives denoting *Likeness* are derived from Adjectives by adding *ly*; as from *good* comes *goodly*; from *weak* comes *weakly*, &c.

2d. Adjectives denoting *Plenty*, but with some Kind of *Diminution* thereof, are derived from Adjectives by adding *some*; as from *dark* comes *darksome*; from *wearry*, comes *wearisome*, &c.

3d. Adjectives denoting a *Lessening of the Quality* are derived from Adjectives by adding *ish*; as from *white* comes *whitish*; from *soft* comes *softish*, &c.

Of Adjectives derived from Substantives.

1st. Adjectives denoting *Plenty* are derived from Substantives by adding *y*; as from *Health* comes *healthy*; from *Wealth* comes *wealthy*, &c.

Note, If the Substantive end in *e* the *e* is dropped, and the *y* added to the remaining Part of the Word; as from *Bone* comes *bony*; from *Stone* comes *stony*, &c.

2d. Adjectives denoting the *Matter* out of which any Thing is made, are derived from Substantives by adding *en*; as from *Ash* comes *ashen*; from *Oak* comes *oaken*, &c.

3d. Adjectives denoting *Abundance* are derived from Substantives by adding *ful*; as from *Joy* comes *joyful*; from *Sin* comes *sinful*, &c.

4th. Adjectives denoting *Plenty*, but with some Kind of *Diminution* thereof, are derived from Substantives by adding *some*; as from *Delight* comes *delightful*; from *Hand* comes *handsome*, &c.

5th. Adjectives denoting *Want* are derived from Substantives by adding *less*; as from *Worth* comes *worthless*; from *Care* comes *careless*, &c.

6th. Adjectives denoting *Likeness* are derived from Substantives by adding *ly* or *like*; as from *Man* comes *manly*; from *Lord* comes *lordly*; from *Lion* comes *lionlike*; from *War* comes *warlike*, &c.

7th. Adjectives denoting *Likeness*, or a *Tendency to a Character*, are derived from Substantives by adding *ish*; as from *Child* comes *childish*; from *Sheep* comes *sheepish*, &c.

8th. Adjectives denoting *Skill* or *Dexterity* are derived from Substantives by adding *wise*; as from *Weather* comes *weatherwise*, &c.

Note, Some Adjectives belonging to *Nations* are derived from Substantives by adding *ish* or *ic*; a small Variation of the Letters being made; as from *England* comes *English*; from *Spain*, *Spanish*; from *Germany*, *Germanic*, &c.

Note also, Adjectives may be derived from *Proper Names*; as from *Newton*, *Julius*, *Epicurus*, *Plato*, &c. come *Newtonian*, *Julian*, *Epicurean*, *Platonic*, &c.

Of Verbs derived from Substantives.

Verbs are derived from Substantives either without any Change at all; as from *a Sail* comes *to sail*;
from

from a *Fish* comes to *fish*, &c. or by lengthening the Vowel, or softening the Consonant; as from a *House* comes to *house* (pronounced *houze*;) from *Breath* comes to *breathe*, &c. or by adding *en*; as from *Length* comes to *lengthen*; from *Haste* comes to *hasten*, &c.

Of Verbs derived from Adjectives.

Verbs are derived from Adjectives by adding *en*; as from *black* comes to *blacken*; from *white* comes to *whiten*, &c.

Of Verbs derived from Adverbs.

Verbs are derived from Adverbs without any Change at all; as from *further* comes to *further*; from *forward* comes to *forward*, &c.

Of Adverbs derived from Adjectives.

Adverbs of Quality are derived from Adjectives, by adding *ly*; and denote the same Quality that the Adjectives do from which they are derived; as, from *weak* comes *weakly*; from *strong* comes *strongly*, &c.

Obs. The Adjectives themselves are sometimes used as *Adverbs*; as *extreme cold* for *extremely cold*; *excessive hot* for *excessively hot*; *exceeding kind* for *exceedingly kind*, &c.

Note, Adverbs may be derived from almost every Part of Speech, even from *Proper Names*; as from *Demosthenes*, *Socrates*, &c. come *Demosthenically*, *Socratically*, &c.

There are also a great Variety of *Words* borrowed from other Languages, viz. from the *Latin*, *French*, *Greek*, &c. but as the English Scholar is not supposed

to be acquainted with these Languages, I shall omit the Derivation of them, and refer him for Information herein to our best English Dictionaries.

Of SYNTAX.

SYNTAX is the right Ordering or Disposing of Words in a Sentence, and consists of two Parts viz. *Concord* and *Government*.

Of CONCORD.

Concord is the Agreement which one Word has with another in *Person*, *Case*, *Gender*, or *Number*.

There are three *Concord's*.

The *first* between the *Nominative Case* and the *Verb*.
The *second* between the *Substantive* and the *Adjective*.
The *third* between the *Antecedent* and the *Relative*.

FIRST CONCORD.

Rule I.

The Verb agrees with its Nominative Case in *Number* and *Person*; as, *I walk*. *Thou art instructed*. *The Birds sing*.

Note 1. Every Verb, except the *Infinitive*, hath its Nominative Case either expressed, or implied: For as a Verb denotes either *Action*, or *Passion*, or *Being*; and as there can be no Action without an *Agent*, nor Passion without a *Patient*, nor Existence or Being without *Something existing*, it is inconsistent with a Verb to be without a Nominative Case: Thus in the
Phrase,

Phrase, *awake, arise, or be for ever fall'n*; the Nominative *It* is understood. So likewise in the Phrases *it rains, it thunders, it freezes, &c.* the Agent or Nominative Case is expressed by the Neuter Pronoun *it*. Hence it is evident, that there is no such Thing in English, nor indeed in any Language, as a Sort of Verbs which are really *Impersonal*. For though the Neuter Pronoun, which in English stands before Verbs of that Denomination, is in some Languages omitted, yet it is always understood *.

Obs. 1. The Neuter Pronoun *it*, which stands before Verbs of that Denomination, is sometimes employed to express the *Subject* of any Discourse or Enquiry; as,

*'Twas at the Royal Feast, for Persia won
By Philip's warlike Son:
Aloft in awful State,
The Godlike Hero sate,
On his Imperial Throne.*

DRYDEN.

*It happen'd on a Summer's Holiday,
That to the Greenwood Shade he took his Way.* Ibid.

Who is it in the Press that calls on me?

SHAKESPEAR.

* In the Liturgy appointed for the Thanksgiving of Women after Child-birth, there is a great Violation of Grammar. It begins with, "Forasmuch as it hath pleased Almighty God of his Goodness to give you safe Deliverance, and *hath preserved* you in the great Danger of Child-birth." — The Verb *hath preserved* has here no Nominative Case; for it cannot be properly supplied by the preceding Word *God*, which is in the Accusative Case. It ought to be, and *be hath preserved you*; or rather, and *to preserve you*. Some of our best Writers have frequently fallen into this Inaccuracy.

LOWTH.

—— the *State* or *Condition* of any Person or Thing; as,

How is it with you, Lady?

Alas! how is it with you? SHAKESPEAR.

—— the *Thing*, whatever it be, that is the *Cause* of any Effect or Event, or any *Person* considered merely as a *Cause*, without Regard to proper Personality; as,

You heard her say herself, it was not I.

'Twas I that kill'd her. SHAKESPEAR.

Obs. 2. It usually represents a single Object only; though sometimes more than one; as,

'Tis these that early taint the Female Soul. POPE.

'Tis they that give the great Atreides Spoils;

'Tis they that still renew Ulysses toils. PRIOR.

Who was't came by?

*'Tis two or three, my Lord, that bring you Word,
Macduff is fled to England.** SHAKESPEAR.

Note 2. Every Nominative Case, except when it is *Absolute*, belongs to some Verb either expressed or implied; as in the *Answer* to a Question; *Who wrote this Copy?* Answer, *James*: that is, *James wrote it.* Or when the Verb is understood; as,

To whom thus Adam: that is, spake.

Obs. 1. In order to find out the Nominative Case, ask the Question *who?* or *what?* with the Verb, and the Word that answereth the Question is the Nominative Case to it.

Obs. 2. All Nominative Cases are of the *third Person*, except the Pronouns *I* and *thou* in the Singular Number; and *we* and *ye* or *you* in the Plural.

* See Ward's Practical Grammar, Page 117; and Lowth's Introduction, Page, 97.

Obs.

Obj. 3. The Nominative Case is commonly set before the Verb; though it is sometimes set after the Verb, if it be of a *Simple Tense*; and between the Auxiliary, and the Verb or Participle, if of a *Compound*; thus:

1st. When a Question is asked, a Command given, or a Wish expressed; as, *Confidest thou in me. Read thou. May you be happy. Long live the King.*

2d. When a Supposition is made without the Conjunction *if*; as, *Were it not for this. Had I been there.*

3d. When a Verb *Neuter* is used; as, *On a sudden appeared the King.*

4th. When the Verb is preceded by the Adverbs *here, there, then, thence, hence, thus, &c.* as, *Here am I. There was he slain. Then cometh the End. Thence ariseth his Grief. Hence proceeds his Anger. Thus was the Affair settled.*

5th. When a Sentence depends on *neither* or *nor*, so as to be coupled with another Sentence; as, *Ye shall not eat of it, neither shall ye touch it, lest ye die.*

Note. The *Accusative* Case is set between the *Auxiliary* and the Verb of the *first* and *third* Persons in both Numbers of the *Imperative Mood*, instead of a *Nominative*; as, *Let me speak. Let him go. Let us rise. Let them walk.*

Rule II.

When the Nominative Case has no *Personal Tense* of a Verb, but is set before a Participle independently on the rest of the Sentence, in that Case it is said to be *Absolute*; the Participle supplying the Place of the Verb with the Adverbs *when, while, after, &c.* as, *The King coming, the Enemies fled; that is, while the*

King was coming, &c. Shame being lost, all Virtue is lost; that is, when Shame is lost, &c.

Rule III.

Two or more Nominative Cases *Singular*, joined together by one or more Conjunctions *Copulative*, require a Verb *Plural*; as,

Honour and Glory unite Courage and Virtue.

Obs. When the Conjunction connects several Words, it is commonly placed between the two last only; but is understood to the rest; as,

Rashness, Lust, and Idleness torment the Mind.

Note. When the Nominative Cases so joined are of different Persons, the Verb *Plural* agrees with the *first* Person in Preference to the *second*, and with the *second*, in Preference to the *third*; as,

You and I do play; that is, we.

She and you did dance; that is, ye.

The Construction is the same when the latter Substantive is connected with the former by the Preposition *with*; as,

I with my Brother enjoy Health.

Note. This Manner of Construction is called *Syllipsis* in Grammar.

The same holds with Respect to the *Plural* Pronoun following the Verb, when it denotes, or refers to, the Nominative Cases before it; as,

You and he shared it between you.

He and you and I won it at the Hazard of our Lives.

When the Verb can be affirmed of each of the Nominative Cases singly by itself, it may agree with that which it stands nearest to, and be understood to the rest; as,

John

John and James and I was at Church.

Note. This Manner of Construction is called *Zeugma* in Grammar.

The same holds, when they are connected by a Conjunction Disjunctive; as,

That Opinion cannot be right, which either Reason or Religion condemns.

Rule IV.

The Nominative Case of a Noun implying *Number* or a *Multitude*, requires the Verb to be in the *Singular* or *Plural* Number, according as it has Respect to a *Whole*, or the *Parts* that compose it; as,

My People doth not consider.

The Assembly of the Wicked have enclosed me.

Rule V.

A Verb in the Infinitive Mood, or some Part of a Sentence, is sometimes put for the Nominative Case to the Verb; as,

To study is instructive.

A Desire to excel others in Virtue and Learning is a commendable Ambition.

SECOND CONCORD.

Rule.

The *Adjective*, the *Pronoun Adjective*, and the *Participle*, agree without varying their Termination with their Substantives in *Case*, *Gender*, and *Number*; as,
A good Life. Fierce Dogs. My Duty. Your Servants. The foaming Sea. Learned Authors. Past Labours.

Excep. The *Definitive Pronouns*, *this*, *that*, and *another*, make their Plurals *these*, *those*, *other*; as,

This House; these Houses.

That Hat; those Hats.

Another Road; other Roads.

Note. *Another* takes the Sign of the Genitive Case, when its Substantive is understood, as,

Malice is glad at another's Misfortune.

Obs. Every *Adjective*, *Pronoun Adjective*, and *Participle*, relates to some Substantive, or some Part or Parts of Speech in the Place of it, either expressed or understood; as, *The wise, the virtuous*; that is, *Persons*.

Note. When the Adjective is put without a Substantive, with the Definite Article before it, it becomes a Substantive in Sense and Meaning, and is written as a Substantive; as, *God rewards the Good, and punishes the Bad.*

Note also. When *Thing* or *Things* is the Substantive to an Adjective, the Word *Thing* or *Things* is elegantly omitted; as, *Who will shew us any Good?* That is, *Who will shew us any good Thing?*

Sometimes the Substantive supplies the Place of an Adjective, and has another Substantive joined to it by a Hyphen; as, *A Sea-Fish, a Silver-Tankard.*

Sometimes the Adjective supplies the Place of a Substantive, and has another Adjective joined to it; as,

The vast Immense of Space.

Note. When an Adjective has a Preposition before it, the Substantive being understood, it takes the Nature of an *Adverb*, and is considered as an *Adverb*; as, *in general, in particular, in earnest, &c.* that is, *generally, particularly, earnestly.*

Obs. 1. When the Substantives, to which the *Possessive* Pronouns belong, are not directly mentioned with them, but are left to be supplied from a former Part of the Sentence, they vary their Form; thus, *my* becomes *mine*; *thy*, *thine*; *our*, *ours*; *your*, *yours*; *her*, *hers*; *their*, *theirs*; as, *This Book is mine*; that is, *my Book*. *This Hat is thine*; that is, *thy Hat*. *This House is ours*; that is, *our House*. *This Cloak is yours*; that is, *your Cloak*. *This Estate is theirs*; that is, *their Estate*.

It is the same, when they answer a Question; as, *Whose Pen is this?* Answ. *mine*; that is, *my Pen*. *Whose Knife is that?* Answ. *thine*; that is, *thy Knife*.

Obs. 2. *Mine* and *thine* are sometimes used for *my* and *thy* before Substantives beginning with a Vowel, or *h* silent; as, *Mine Arm*; *thine Eye*; *mine Hour*, *thine Honour*.

Obs. 3. **Mine*, *thine*, *his*, *her's*, *its*, *our's*, *your's*, and *theirs*, are frequently used for the Genitive Cases of *I*, *thou*, *he*, *she*, *it*, *we*, *ye*, and *they*. They are only *Possessives* when *own* may be added to them; thus,

A Hawk took a Pigeon in his Nest.

Here if we mean the *Hawk's Nest*, *his* is a *Possessive*; if we mean the *Pigeon's Nest*, *his* is a *Genitive*.

Obs. 4. These Genitives of *mine*, of *thine*, of *his*, of *hers*, of *its*, of *ours*, of *yours*, of *theirs*, coming after a Substantive to which they refer, are frequently used for *my*, *thy*, *his*, *her*, *its*, *our*, *your*, *their*, and considered as agreeing with it, as, *This Friend of mine*; that is, *this my Friend*. *This Son of thine*; that is, *this thy Son*, &c.

The *Definitive* Pronouns *other*, *any*, *some*, *the same*, are joined to Substantives in both Numbers; as,

The

* Referred to from Page 62.

The other Man; other Men.

Any Man; any Men.

Some Man; some Men.

The same Man; the same Men.

Note, Other makes others in the Plural Number, when its Substantive is not joined to it, but referred to or understood; as,

Some Boys were reading; others were writing.

One is joined to Substantives in the Singular Number only; but takes the Sign of the Genitive Case, when its Substantive is understood; as, The Day of one's Death is better than the Day of one's Birth.

One frequently stands as a Substantive with an Adjective prefixed to it; and in that Case, it admits of the Plural Sign; as, How long, ye simple ones, will ye love simplicity?

Sometimes it is used in an Indefinite Sense; as, One is apt to think; that is, any one.

None is never joined to its Substantive; but shews, that it is to be understood; as, I was told of a Difficulty here; but I find none; that is, no Difficulty.

If the Substantive be expressed, no is used instead of none; as, no Man, no Woman.

The Distributive Pronouns each, every, either, neither, whether, are joined to Substantives in the Singular Number only; as,

** Each and either are sometimes, but improperly, used in the Plural Number; as, "Let each esteem other better than themselves." PHIL. ii. 3. It ought to be himself.*

"It is requisite that the Language of an heroic Poem should be both perspicuous and sublime: In Proportion as either of these two Qualities are [is] wanting, the Language is imperfect."

SPECT. No. 285.

Either is often used improperly instead of each; as, "The King of Israel, and Jehosaphat, King of Judah, sat either [each] on his Throne." 2 CHRON. xviii. 4. LOWTH.

I bad

I had great Enemies on each Side;

At every Word she shed Tears.

If he had been on either Side.

They mov~~ed~~ neither Way.

I know not whether Road is nearest.

Excep. *Every* is joined to Substantives in the *Plural* Number, when it denotes a *Collective* Quantity; as, *Every six Months.*

Cardinal Numbers expressing more than one, are commonly joined to Substantives in the *Plural* Number; as, *Nineteen Years. Thirty Pounds.*

Sometimes they are joined to Substantives in the *Singular* Number; as, *Twenty Head of Cattle. Sixty Foot of Timber.*

Note, Cardinal Numbers, when they are separated from their Substantives, frequently take the *Plural* Sign; as, *He counted them by Tens, Twenties, &c.*

They likewise take the Sign of the *Genitive* Case; as, *I will not destroy it for Twenty's Sake.*

Ordinal Numbers joined together by a *Conjunction Copulative*, require a *Substantive Plural*; as, *About the third and fourth Centuries.*

But by a *Conjunction Disjunctive*, a *Substantive Singular*; as, *About the third or fourth Century.*

The Adjectives *all*, *more*, and *most*, are joined to Substantives in both Numbers, but with different Significations; thus,

All, when joined to a *Substantive Singular*, signifies the whole Quantity; as, *all the Wine.*

When to a *Substantive Plural*, the whole Number; as *all the Men.*

More, when joined to a *Substantive Singular*, signifies a greater quantity; as, *more Wine.*

λ

When

When to a Substantive *Plural*, a greater Number ;
as, *more Men*.

Most, when joined to a Substantive *Singular*, signifies the greatest Quantity ; as, *most Wine*.

When to a Substantive *Plural*, the greatest Number ;
as, *most Men*.

Many, when joined to a Substantive *Singular* with an Indefinite Article before it, signifies a great Number taken separately ; as, *many a Man*.

When joined to a Substantive *Plural*, a great Number taken collectively ; as, *many Men*.

Enough, when used as an Adjective, is joined to a Substantive *Singular*, and signifies Quantity ; as, *Wine enough*.

Enough is joined to a Substantive *Plural*, and signifies Number ; as, *Books enough*.

Much is joined to a Substantive *Singular*, and signifies a great Quantity ; as, *much Loss*.

Note, The *Adjective* is commonly placed *before* the Substantive ; though sometimes *after* it ; thus,

1st. When a Verb comes between the Adjective and the Substantive ; as, *Faithful are the Words of a Friend*.

2d. When something depends upon the *Adjective* ;
as, *A Man desirous of Fame*,

3d. When the *Adjective* is *emphatical* ; as *Alexander the Great*.

4th. When *two* or *more Adjectives* belong to one Substantive ; as, *A Man just, wise, and charitable*.

5th. When the Substantive depends on a *Verb*, and the Adjective expresses some Circumstance attending it ;
as, *Adversity makes a Man great*.

6th. When an *Adverb* goes before the Adjective ;
as, *A Man greatly admired*.

The

The Adjective is likewise often transposed in Poetry, for the greater Harmony of the Verse; as

Hail Bard divine!

THIRD CONCORD.

Rule I.

The *Relative* Pronoun agreeth with its *Antecedent* in *Gender*, *Number*, and *Person*; and if no *Nominative Case* come between the *Relative* and the *Verb*, the *Relative* is the *Nominative Case* to the *Verb*; as, *I, who love; thou, who teachest; the Bow, which is broken; the Ships, that were taken; I told you what would happen.*

Who relates to *Persons*; *which** to *Things* or *Irrational Animals*; *that*† to *both*; *what* includes both the *Antecedent* and the *Relative*, and implies the *Thing which*.

Note 1. When the *Relative* refers to two or more *Antecedents*, it is in the *Plural Number*; as, *Study Virtue and Honesty, which [Virtue and Honesty] will make thee respected.* And if they be of different *Persons*, it agrees with the *first Person* in *Preference* to the *second*; and with the *second* in *Preference* to the *third*; as,

I and thou who play; that is, we who play.

Thou and he who escaped; that is, ye who escaped.

Obs. Every *Relative* must have an *Antecedent* to which it refers either expressed or understood; as,

* *Which*, as well as *who*, was formerly applied to *Persons*; as, *The Almighty which giveth Wisdom, &c.*; and is still retained in the *Prayers* of our *Church*; as, *Our Father which art in Heaven. Spare thou them, O God, which confess their Faults.*

† *That* hath been also used in the same Manner, as including the *Relative which*; as, *We speak that [that which] we do know, and testify that [that which] we have seen.* So likewise, the *Neuter Pronoun it*; as, *And this is it [that which] Men mean by distributive Justice, and [which] is properly termed Equity.* LOWTH.

Who

Who steals my Purse, steals Trash; that is, He who, &c.

In Order to find out the Antecedent, ask the Question *who*, or *what*, with the Verb; and the Word or Part of the Sentence that answereth the Question, is the Antecedent to the Relative.

Note. It has already been observed, that the Word *that*, is sometimes a *Relative Pronoun*, sometimes a *Definitive*, and sometimes a *Conjunction*.

Now, in order to enable the Learner to distinguish which of them it is, it is to be noted, that it is a *Relative*, when it may be turned into *who* or *which*, without destroying the Sense; as,

Here am I that [who] borrowed your Grammar.

This is the Horse that [which] I rode upon.

— a *Definitive*, when it is followed immediately by a *Substantive* to which it is either joined, or refers; as,

I love that Boy, who played with me last Night.

That which you told me, was true; that is, that Story which.

— a *Conjunction*, when it cannot be turned into *who* or *which* without destroying the Sense; as,

I am glad that thou art come.

In this Phrase *that* cannot be turned into *who* or *which*: for to say *I am glad who thou art come*; or *I am glad which thou art come*, would be absolute Nonsense; and therefore it is a *Conjunction*.

Note 2. When the *Relative Pronouns who, which, and what*, become *Interrogative*, they refer to the Persons or Things expressed in the *Answer*, and agree with them accordingly.

Who

Who is used, when we want to know, who any Person or Persons are : *Which*, when we want to distinguish one or more Persons or Things of a Company or Number : *What*, when we want to know the State or Employment of any Person or Persons ; or the Thing or Things we wish to be resolved in ; as,

Who is here ? Answer, *The Master.*

From whom may we expect Favours ? Ans. *From our Friends.*

Which is Mr. W ? Answ. *The Gentleman in Red.*

Which are the Books of Accounts ? Ans. *Those in the Window.*

What are you doing ? Ans. *Writing,*

What is that Man ? Ans. *A Bookseller.*

What is this ? Ans. *A Grammar.*

What are these ? Answ. *Pens.*

In the above Examples it is evident, that the *Relative*, when it becomes an *Interrogative*, still retains its *Relative* Character. The only Difference is, that when it is a *Relative*, it refers to a Subject which is antecedent, definite, and known ; whereas, when it is an *Interrogative*, it refers to a Subject which is subsequent, indefinite, and unknown, till the Answer determines it.

Note 3. When two preceding Nouns or Parts of a Period have been mentioned in the foregoing Sentence, and Something is to be said of them by *this*, *that*, *these*, *those*, *the one*, *the other* ; *this*, or *these*, or *the one*, commonly refers to the last mentioned Noun, or Part of a Period ; and *that*, or *those*, or *the other*, to the first ; as, *A good Conscience is better than a Kingdom ; this may make me great ; but that will make me happy.*

A Man

A Man had better fall in with Crows than with Flatterers; for these devour the Living, but those the Dead.

Virtue and Vice divide the World between them; the one hath the greater Part, the other is more desirable.

Excep. Sometimes the *one* refers to the first mentioned Noun, or Part of the Period, and the *other* to the last; as,

Chuse Wisdom rather than Folly; for the one will make thee honourable, the other contemptible.

Note 4. Sometimes the *Relative* agrees with the *Pronoun Substantive*, which is understood in the *Possessive*; as,

I envy the Happiness [thou] who, having a great deal, thinkest thou hast enough.

Rule II.

If a *Nominative* Case come between the *Relative* and the *Verb*, the *Relative* is governed by the *Verb*, or a *Preposition*, or some other *Word* in its own Member of the Sentence; as,

Men commonly hate him, whom they fear.*

Virtue makes us love those, in whom itself seems to be.

The Man, whose Fame is lost, is miserable.

* *Who*, whether a *Relative* or *Interrogative*, has been, but improperly, used by our best Writers, instead of *whom*; as, those *who* he thought true to his Party.

CLARENDON.

"*Who* should I meet the other Night, but my old Friend."

SPECT. No. 32.

"Laying the Suspicion upon Somebody, I know not *who*, in the Country."

SWIFT, — LOWTH.

Note.

Note. The Relatives *who*, *which*, and *that*, though in the Case which the Verb, Preposition, or the Word they are governed by requires, are always placed before the Verb.

Obs. 1. When the Relatives *who* and *which* are governed by a Preposition, the Preposition may stand either immediately before them, or after the Verb in the same Clause; as,

John, with whom I conversed; or whom I conversed with.

The Thing of which I spoke; or which I spoke of.

Obs. 2. *That* does not admit of a Preposition before it; but if a Preposition be required, it is set after the Verb; as,

The Thing that I spoke of; not the Thing of that I spoke.

Note 1. The *Relative* is often omitted; as,

The Man I love; that is, whom I love.

The Horse I rode upon; that is, which I rode upon.

Note 2. Sometimes both the *Relative* and *Preposition* are omitted; as,

In the Temper of Mind he was then; that is, in which he was then.

OF GOVERNMENT.

Government is that Power which one Part of Speech has over another in directing its *Case*, *Mood*, *Tense*, *Number*, &c.

Of the Government of Substantives.

Rule I.

One Substantive governs a second in the *same Case*, when the latter is added to describe or explain the former more fully; as,

Plato,

Plato, the Philosopher.

Rashness, the Picture of a Fool.

Note. This Manner of Construction is called *Apposition* in Grammar.

Rule II.

One Substantive governs a second in the *Genitive Case* with the Preposition *of* before it, when the latter is added to express the *Person* or *Thing* to which the former belongs; as,

The Son of God,

The Law of Nature.

Note. The Pronoun *that*, representing a former Substantive, governs the same Case, as the Noun which it represents; as,

The Hyacinth is of various Sizes, from that of a Hemp-seed to that of a Nutmeg.

Obs. 1. Sometimes the second Substantive takes the Prepositions *to, for, in, on, by, between, &c.* before it; as,

He is a Slave to business.

He has a Taste for Painting.

He has Skill in Music.

He has wrote a Dissertation on Prophecy.

He is a Lawyer by Professiones.

Distinctions between Kindnesses are to be made.

Obs. 2. Sometimes the second Substantive governs a third; as,

The Infamy of the Vices of the Father often redounds to the Son.

Obs. 3. The second Substantive is frequently put first, and ends in *s* with an Apostrophe before it; as,

The Lord's Name be praised.

Obs.

Obs 4. Sometimes the second Substantive is distinguished by the Apostrophe only ; as,

For Righteousness' Sake.

On Eagles' Wings.

Sometimes both Signs are omitted ; as,

Priamus Daughter.

The Apostles Creed.

Obs 5. If three or more Substantives be connected by *and*, or, *nor*, the Genitive Case may be formed from the last, and understood to the rest ; as,

These are Abraham, Isaac, and Jacob's Posterity.

It is either Homer, Virgil, or Ovid's Works.

It is neither John, James, nor William's Pen.

Obs 6. Sometimes the second Substantive stands alone, the former Substantive by which it is governed being understood ; as,

I called at the Bookseller's ; that is, Shop.

Obs 7. Substantives govern Pronouns Substantive in the Genitive Case, when they are taken in a Passive Sense ; as,

The Picture of me ; that is, in which my Resemblance is drawn.

But when they signify Action or Possession, they are turned into their respective Possessives ; as

My Trade ; that is, which I follow,

My Picture ; that is, which I possess.

Note. The Genitive Cases of the Names of Nations, Cities, Metals, Virtues, &c. are frequently turned into their corresponding Adjectives : thus, we equally say the English Fleet, and the Fleet of England ; the Roman Emperors, and the Emperors of Rome ; a Golden Cup, and a Cup of Gold ; a wise Man, and a Man of Wisdom.

But

But when a *vicious* or *disgraceful* Character is to be described, the *Adjective*, and not the *Genitive*, is used ; thus we say a *foolish, vicious, covetous Man* ; not a *Man of Folly, of Vice, of Covetousness*.

Of the Government of Adjectives.

Adjectives with a Genitive.

Rule I.

Adjectives govern a *Genitive* Case of the Word depending upon them, when the Sense admits of the Preposition of before it ; as,

Desirous of Honour.

Conscious of Guilt.

Rule II.

Adjectives that signify a Part of some Number or Whole, whether put *affirmatively*, or by Way of *Question* ; or that signify *Number* ; as *one, two, three, &c. first, second, third, &c.* or of the *Comparative*, or *Superlative* Degree, govern a *Genitive* Case ; as,

Some of the Philosophers.

Which of the Men ?

One of the Muses.

The first of the Company.

The elder of the Brothers.

The best of Friends.

Note 1. The Ordinal Numbers *first, second, third, &c.* when they signify Proximity of *Degree, Order, or Succession*, govern an *Ablative* Case with the Prepositions *from, after, &c.* or a *Dative*, by *to* ; as,

The first from or after thee.

The second to none.

The third from Æneas.

Note

Note 2. Adjectives of the *Comparative* or *Superlative* Degree, govern an *Ablative* Case of the Word that signifies the Measure of *Excess* or *Defect* with the Preposition *by*; as,

Taller by a Foot.

Nearest by a Mile.

The Preposition is sometimes omitted; as,

The Sun is many Degrees bigger than the Earth; that is, by many Degrees.

Obs. When the Properties or Qualities of different Persons or Things, are compared by the Conjunction *than* or *as*, the Noun following is not governed by the Conjunction, but agrees with the Verb, or is governed by the Verb or Preposition expressed or understood; as,

Thou art wiser than he; that is, than he is.

You are not so tall as I; that is, as I am.

You think him handsomer than me; that is, than you think me.

He bestowed more Favours on him than me; that is, than on me.

Excep. The Relatives *who* and *which*, having Reference to no Verb or Preposition understood, but only to their Antecedents, when they follow *than*, are always in the *Ablative* Case; as,

Nero, than whom none was of a more cruel Disposition.

Study for Knowledge, than which nothing is more pleasant.

Adjectives with a Dative.

Rule.

Adjectives govern a *Dative* Case of the Word depending

H

pending upon them, when the Sense admits of the Preposition *to* or *for* before it; as,

Profitable to the Body.

Fit for War.

Adjectives with an Accusative.

Rule.

Adjectives govern an *Accusative* Case of the Word depending upon them, when the Sense admits of no Preposition before it; as,

Twenty Yards long.

Three Miles distant.

Forty Years old.

Adjectives with an Ablative.

Rule.

Adjectives govern an *Ablative* Case of the Word depending upon them, when the Sense admits of the Preposition *in*, *with*, *for*, *from*, or *by* before it; as,

Equal in Age.

Pale with Anger.

Worse for Liberty, &c.

Of the Government of Verbs.

Verbs with a Nominative Case.

Rule.

Verbs *Neuter* or *Passive* govern a *Nominative* Case of the Word depending upon them, which is spoken of the same *Person* or *Thing* with the *Nominative* Case to the Verb; as,

*I am he.**

Life

* "To that, which once was thee."

PRIOR.

"Art thou proud yet?"

"Ay, that I am not thee."

SHAKESPEAR.

* "It is not me you are in love with,"

SPECT. No. 290.

The

Life is short.

I go lame.

Thou dreamest waking.

Reason is called Virtue.

Obs. 1. When the Verb is in the *first* or *third* Person of the *Imperative* Mood, and the Word depending upon it, is spoken of the same *Person* or *Thing*, which stands between the *Auxiliary* and the *Verb*, it must be in the same Case; as,

Let me be him.

Let him be called John.

Let us be them.

Let them be esteemed prudent.

Obs. 2. When the Verb is in the *Infinitive* Mood, and the Word depending upon it is spoken of the same *Person* or *Thing*, which stands between it and a former Verb, it must be in the same Case; as

I took it to be him.

Nobody will allow Poets to be indifferent.

It is not given to all to be noble and wealthy.

Obs. 3. When the *Infinitive* has no Case before it, and the Word depending upon it is spoken of the same *Person* or *Thing* with the *Nominative* Case of the former Verb, it must be in the same Case; as,

We all desire and hope to become old Men.

We wish to be happy.

He desires to be accounted learned.

The Preposition *with* governs the Relative *whom* understood, not the Antecedent *me*, which ought to be *I*. LOWTH.

Verbs with an Accusative.

Rule I.

Verbs Transitive govern an *Accusative* Case of the Word depending upon them, which expresses the Object; as,

Virtue procures Friendship.

Cruel Wars destroy Kingdoms.

Note. In order to distinguish a *Transitive* from an *Intransitive* Verb, ask the Question *whom* or *what* with the Verb, and if a rational Answer can be given to it, the Verb is *Transitive*, if not, *Intransitive*; thus,

Whom do you teach? Ans. *A Boy.* *What do you teach?* Ans. *Grammar.* Here a rational Answer can be given, and therefore the Verb *Teach* is *Transitive*. But *Whom do you go?* or *What do you go?* Here no rational Answer can be given; and therefore the Verb *Go* is *Intransitive*.

Obs. Verbs *Intransitive* may govern an *Accusative* Case of the Word which expresses the *same* Signification with the Verb; as,

I have served an honest Service.

He lived a virtuous Life.

Note. When the Word following the *Intransitive* or *Neuter* Verb denotes only the Circumstance of the Action or State of Being, a Preposition is understood; as,

He walked a Mile, that is, through the Space of a Mile.

He slept all Night, that is, through all the Night.

Rule II.

Verbs govern an *Accusative* Case of the Word depending upon them, that expresses Continuance of Time, and answers to the Question *how long?* as,

He

He loitered a whole Week.

Obs. The Word expressing the Time *how long*, sometimes takes the Prepositions *for, within, &c.* before it; as,

He is gone for a Month.

I expect him at home within a few Days.

Rule III.

Verbs of *Motion* govern an Accusative Case of the Word depending upon them which expresses the Place *whither*, with the Preposition *to* before it; as,

He came to London.

He is gone to School.

Verbs with a Genitive.

Rule.

Verbs govern a *Genitive* Case of the Word depending upon them, when the Sense admits of the Preposition *of* before it; as,

I accused him of Dishonesty.

He is acquitted of Cowardice.

Note. When the Preposition *of* is put for *from, out of, about, or concerning*, the Word following it is in the *Ablative* Case; as,

He required of him a Song.

God formed Man of the Dust of the Ground.

He spake handsomely of him.

Verbs with a Dative.

Rule.

Verbs govern a *Dative* Case of the Word depending upon them, when the Sense admits of the Preposition *to* or *for* before it; as,

Virtue affords true Comfort to all Men.

Snares are laid for us.

Obs. 1. Sometimes the Preposition *before* is used instead of *to* ; as,

Death is to be preferred before Baseness.

Obs. 2. Sometimes the Preposition is omitted ; as,

The Judge promised my Brother a Pardon.

My Father procured me Money and Books.

Note 1. The Verb *to compare* governs a *Dative* with *to* ; or an *Ablative* with *with* ; as,

It is absurd to compare a Dwarf to a Giant.

What can be compared with Friendship ?

Note 2. When the Preposition *for* refers to the *Price* for which, or the *Cause* or *Reason* why, the Word following it is in the *Ablative Case* ; as,

He sold his Country for Gold.

Men were born for the Sake of Men.

Verbs with an Ablative.

Rule I.

Verbs govern an *Ablative Case* of the Word depending upon them, when the Sense admits of the Prepositions *by*, *from*, *with*, *at*, *on*, *upon*, &c. before it ; as,

Nature is polished by Learning and Art.

Death frees a Man from Cares.

Dogs defend themselves with their Teeth.

Virtue is valued at a great Rate, &c.

Obs. The Preposition *from* is often omitted ; as,
He was banished his Country ; that is, from his Country.

Rule

Rule II.

Verbs Passive govern an *Ablative* Case of the *Agent* or *Doer*, with the Preposition *of* or *by* before it; as,
He is praised of those, he is blamed of them.
Death is not to be feared by good Men.

Rule III.

All Verbs govern an *Ablative* Case of the Name of any *Place*, or *Part of Time*, that answereth the Question *where, whence, when*, or from *what Time*, with the Preposition *in, from, at, on, or upon*, before it; as,

My Brother lives in London.
He did not stir from Home.
Plato died in his eighty-first Year.
I have heard all from the Beginning.
He intends to set out at Noon.
He arrived on Saturday,
Let the Plowman rest upon a Holyday.

Note. The Preposition *in* or *on* is often understood before Nouns, expressing *Time*; as,

Death hangs over us every Hour, that is, in every Hour.

He came this Day, that is, on this Day.

Verbs, &c. with an Infinitive Mood.

Rule I.

Verbs, Participles, Adjectives, and Substantives, govern Verbs in the *Infinitive Mood*; expressed if *Active*, by the Sign *to*; if *Passive*, by *to be*; as,

Idle Boys love to play.
A good Man delights to be admonished.
What is more absurd than an old Man beginning to live?
It is not easy to fly without Wings.
Now is the Time to plough.

Excep. The Verbs *bid, dare, need, make, see, hear, feel*; as also *let* and sometimes *have*, not used as Auxiliaries, and perhaps a few others, have other Verbs following them in the *Infinitive Mood* without the Sign; as

I bade him come.

You dare not do it.

They need not stay, &c.

Note, When the Verb *dare* signifies to *defy* or *challenge*, the Verb in the *Infinitive Mood* takes the Sign *to* before it; as

I dare thee but to do it.

Obs. A Verb in the *Infinitive Mood* has often no other Word by which it may be governed, and in that Case it is said to be put *Absolute*, supplying the Place of the Conjunction *that* with the *Potential Mood*; as,

To confess the Truth I was in Fault, that is, that I may confess, &c.

Note, A Verb in the *Infinitive Mood* has much the Nature of a *Substantive*, expressing the *Action* itself which the Verb signifies, and supplying the Place of the Case after the *Verb, Participle, Adjective, &c.*, thus in the

Nominative. *To live well is to live twice.*

Genitive. *Fond to spread Friendship.*

Dative. *Obliged to break his Promise.*

Accusative. *I desire to learn.*

Ablative. expressing the *Cause* or *Purpose why*.

I came to be instructed.

Obs. The Preposition *for* was formerly placed before the *Infinitive Mood*, when used to express the *Cause* or *Purpose why*; as,

All their Works they do for to be seen of Men.

But

But the Use of the Preposition in this, and the like Phrases is now become obsolete.

Of the Government of Participles.

Rule.

Participles govern the same Cases as the Verbs do from which they are derived; as,

Accused of Treason.

Given to Pleasure.

Hating Sin.

Abounding in Riches.

Obs. 1. Participles ending in *ing* after a *simple* Verb, or taking the Prepositions *of*, *to*, *for*, or *in* before them, serve sometimes instead of the Verbs in the *Infinitive Mood*; as,

I love reading; that is, to read.

He is desirous of learning; that is, to learn.

Note, The Participle sometimes takes the Article *a* before it, when it comes after a Verb of Motion; as,

He is gone a fishing.

They are gone a walking.

Obs. 2. Participles ending in *ing* with a Preposition before them, and still retaining their Government, answer to what is called in *Latin* the *Gerund*; as, *Happiness is to be attained by avoiding Evil, and by doing Good; by seeking Peace, and by pursuing it.*

Obs. 3. Participles ending in *ing* with an Article before them, and the Preposition *of* after them; or when they govern a Substantive going before them in the *Genitive Case*, become Substantives expressing the Action itself which the Verb signifies; as,

Temperance is a moderating of the Desires governed by Reason.

This is the Lord's Doing, &c.

Obs. 4. Participles are often put *Absolute* in the same Manner, and to the same Sense, as Verbs in the *Infinitive Mood*; as,

This, generally speaking, is the Consequence.

Note, A Participle becomes an Adjective, when it has no Respect to Time; or when it is joined to a Substantive, to express the Property or Quality of it; or when it is compounded with a Preposition, which the Verb it comes from cannot be compounded with; as,

A purling Stream. A learned Man. An unfeeling Wretch.

Note also. A Participle frequently becomes a Substantive to an Adjective; as,

This is a faithful Saying

But if a Substantive depend upon it, the Government is still retained, as if it were a Participle; as,

Labour is the indispensable Condition of our possessing a sound Mind in a sound Body.

I see no Reason for your being afflicted with Grief.

Of the Government of Adverbs.

Rule.

Adverbs of Quality, whether in the *Positive*, *Comparative*, or *Superlative Degree*, govern the same Cases as the *Adjectives* in the like Degrees of Comparison do, from which they are derived; as,

It behoves us to live agreeably to Reason.

He acted the more wisely of the two.

He behaved more politely by much, than you.

My Friend speaks the most elegantly of all.

Obs.

Obſ. The Adverbs of Place, *here, there, where,* with a Prepoſition ſubjoined; as alſo *hence, thence, whence,* with or without a *Prepoſition* prefixed, have the Nature and Conſtruction of Pronouns; as,

<i>hereof</i>	for	<i>of this.</i>
<i>thereof</i>		<i>of that.</i>
<i>whereof</i>		<i>of which, or what.</i>
<i>hereby</i>		<i>by this.</i>
<i>thereby</i>		<i>by that.</i>
<i>whereby</i>		<i>by which, or what.</i>
<i>hereupon</i>		<i>upon this.</i>
<i>thereupon</i>		<i>upon that.</i>
<i>whereupon</i>		<i>upon which, or what.</i>
<i>hereabouts</i>		<i>about this Place.</i>
<i>thereabouts</i>		<i>about that Place.</i>
<i>whereabouts</i>		<i>about which, or what Place.</i>
<i>herein</i>		<i>in this.</i>
<i>therein</i>		<i>in that.</i>
<i>wherein</i>		<i>in which, or what.</i>
<i>herewith</i>		<i>with this.</i>
<i>therewith</i>		<i>with that.</i>
<i>wherewith</i>		<i>with which, or what.</i>
<i>hence</i>		<i>from this Place, Cauſe, &c.</i>
<i>thence</i>		<i>from that Place, Cauſe, &c.</i>
<i>whence</i>		<i>from which, or what Place, Cauſe, &c.</i>

Of the Government of Prepoſitions.

Rule I.

Prepoſitions uſed in the Engliſh Language, which are not the *Signs of Caſes*, govern Words depending upon them in the *Accuſative Caſe*; as,

*Piety towards God is the Duty of all Men:
The Servants come behind the Master.
The Murderer fled beyond the Sea, &c.*

Rule II.

Prepositions which are the *Signs of Cases* govern Words depending upon them in the Cases they are respectively the Signs of; as,

*Ill Reports do harm to him that utters them.
Every Delay of Repentance is a Cheat upon ourselves.
Write Injuries in Dust, but Kindnesses in Marble.
Wicked Men are at continual Variance with themselves.
Knowledge without Virtue is but learned Ignorance.
He went an Errand for the Master, &c.*

Note, The Preposition *for*, when it signifies the Scope or End of an Action, governs an Accusative Case; as,

*Abuse of Mercy ripens us for Judgment.
When it is put for instead of, an Ablative; as,
I will write for [instead of] thee.*

Obs. The Preposition, when it is subjoined to the Verb, has the Construction and Nature of an Adverb; as, *to cast up, to bear out, to give over, &c.*

Of the Government of Conjunctions.

Rule I.

Conjunctions couple the same Cases, Moods and Tenses; as,

*Religion is the Foundation and Support of Morality,
Virtue procures and preserves Friendship.*

Note, Sometimes the Sense of the Construction requires the Nouns to be put in different Cases, and the Verbs in different Moods and Tenses; as,

True

True Happiness is of a retired Nature, and an Enemy to Pomp and Noise.

They submit it to your Censure, and shall have you in greater Veneration.

Rule II.

A Verb in the Infinitive Mood is often coupled with a Noun, or Pronoun Substantive; as,

Learn Justice, and not to condemn God.

He is not so weak, as to approve of a Thing not enquired into.

Obs. 1. When the Tenses are the same, if the former Verb be Compound, the latter must be so too; and though the Auxiliary may be left out, it is understood; as,

Doth he not leave the ninety and nine in the Wilderness, and go (not goeth), &c.

Obs. 2. When different Moods of the same Verb are joined together by a Conjunction, if the former be Compound, the latter must be so too; as,

There may possibly, but there seldom does happen (not happens), &c.

Note, Do, did, have, had, shall, will, may, might, and the rest of the Auxiliaries of the Compound Tenses, are frequently used alone, to spare the Repetition of the Verb; as,

He regards his Word; but you do not.

We succeeded; but they did not.

I have learned my Task; but you have not.

They must and shall be punished; that is, they must be punished.

Rule III.

The Conjunctions *if, though, except, lest, before, ere, till, until, howsoever, unless, whether*, with the Indefinites *whosoever* and *whatsoever*, frequently govern a *Subjunctive Mood*, when the sense is doubtful or uncertain; as,

If I be perceived I will leave off.

Though he slay me, yet will I trust in him.

They likewise govern a *Potential Mood*; as,

The Day would fail me, if I should recount them all.

Though they should deny it, it would avail Nothing.

I was afraid, lest he should be disappointed.

But when the Sense is fixed and determined, they more properly govern an *Indicative Mood*; as,

If I am afflicted, I bear it patiently.

Though I am reduced to Straits, I have Friends to support me.

Note, The *Nominative Case*, when it follows the *Auxiliary*, or the *Verb*, sometimes supplies the Place of the Conjunction *if* or *though*; as,

Had he done this; that is, if he had done, &c.

Charm he never so wisely; that is, tho' he charm, &c.*

IV.

The Conjunctions *lest* and *that* annexed to a Command preceding, and *if* with *but* following it, govern a *Subjunctive* or *Potential Mood*; as,

Let him that standeth take heed lest he fall.

* This Phrase *never so wisely* Mr. Johnson says is justly accused of Solecism. It should be *ever so wisely*; that is, *boon wisely* *soever*.

See that thou do it not.

If he do but touch the Hills, they smoke.

Take Care, lest thou shouldst be discovered.

Love, that thou mayest be loved.

If I may be but permitted to speak.

Obs. That expressing the *Motive* or *End* governs a *Potential Mood*; as,

I study that I may obtain Knowledge.

Note, That is frequently understood; as,

I beg you would come; that is, I beg that you would come.

Obs. Some Conjunctions have their corresponding Conjunctions, which in the subsequent Member of the Sentence answer to them; thus,

1. *Although, tho'—yet, nevertheless; as,*

Tho' he was rich, yet for our Sakes he became poor.

2. *Whether—or; as,*

Whether he will go, or not, I cannot tell.

3. *Either—or; as,*

I will either send it, or bring it myself.

4. *Neither, or nor—nor; as,*

Neither you nor I am able to compass it.

5. *As—as, expressing a Comparison of Equality; as,*

She is as beautiful, as an Angel.

6. *As—so, expressing a Comparison of Equality; as,*

As the Stars, so shall thy Seed be.

7. *As—so, expressing a Comparison of Quality; as,*

As the one dieth, so dieth the other.

8. *So—as, with a Verb expressing a Comparison of Quality; as,*

To see thy Glory so, as I have seen thee in the Sanctuary.

9. *So—as*, with a Negative and an Adjective, expressing a Comparison of Quantity ; as,

Pompey was not so great a Man, as Cæsar.

10. *So—that*, expressing a Consequence ; as,

He was so fatigued, that he could scarcely move. * Of

* *Either* is sometimes, but improperly, used alone, instead of *or* ; as, " Can the Fig-tree bear Olive-Berries, *either* [or] a Vine, Figs."

JAMES 3. 12.

Neither is sometimes supposed to be included in its correspondent *nor* ; as,

" Simois *nor* Xanthus shall be wanting there."

DRYDEN.

" That all the Application he could make, *nor* the King's own Interposition, could prevail with her Majesty."

CLARENDON, VOL. 3. Page 179.

Sometimes it is supposed to be supplied by a subsequent Negative ; as, " His Rule holdeth still, that Nature, *nor* the Engagement of Words, are *not* so forcible, as Custom."

BACON, ESSAY, 39.

But these Forms of Expression seem both of them equally improper.

Or is sometimes used after *neither* instead of *nor* ; as, " This is another Use, that in my Opinion contributes rather to make a Man learned, than wise, and is *neither* capable of pleasing the Understanding *or* Imagination."

ADDISON, DIALOGUES ON MEDALS.

Neither is likewise used instead of *nor* ; " *Neither* in this World, *neither* in the World to come."

MAT. 12. 32.

Nor is likewise used, especially in Poetry, instead of *neither* ; as,

" I *nor* love myself *nor* thee."

Se—

Of the Government of Interjections.

Rule I.

Interjections are often put *independently*, without any Case following; as,

Alas ! how wretchedly have I spent my Time.

Oh ! say no more, there is enough already, &c.

Rule

So——*as* was formerly used instead of *so*——*that* to express a Consequence; as, “ There was Something so amiable, and yet so piercing in his Looks, *as* [that it] inspired me at once with Love and Terror.”

SPECT. No. 63.

But this Manner of Speech is now become obsolete.

As instead of *that* in another Manner; as, “ If a Man have that Penetration of Judgment, *as* [that] he can discern what Things are to be laid open.”

BACON, ESSAY, 6th.

As instead of the Relative *that*, *who* or *which*; as, “ Securing to yourselves a Succession of able and worthy Men, *as* [that or who] may adorn this Place.”

ATTERBURY, SERMONS, 4. 12.

“ With those Thoughts *as* [which] might contribute to their Honour.”

CLARENDON, VOL. III. Page 179.

The Relative *that* instead of *such*; “ But I wish I could do *that* [such] Justice to the Memory of our Phrygian [as] to oblige the Painters to change their Pencil.”

BENTLEY, Dissert. on Æsop's Fables. Sect. 10.

The Relative *who* instead of *as*; as, “ There was no Man so sanguine, *who* did not apprehend some ill Consequences from the late Change.”

SWIFT, Examiner, No. 24.

It ought to be, either “ So sanguine, *as not to apprehend*,” or “ *how sanguine saever who did not apprehend*.”

As improperly omitted; as, “ Chaucer followed Nature every where, but was never so bold [as] to go beyond her.”

DRYDEN, Preface to Fables.

The

Rule II.

Some *Interjections* of exclaiming govern a *Dative* Case; as, *woe is me*, that is, *to me*.

Others an *Accusative*; as,

O the dismal Effects that Unbelief has produced.

Note, The Interjection *O*, when it denotes *speaking to*, governs a *Vocative* Case; as,

O Heaven! O Earth! hear my Complaint.

O my Brother! how glad am I to see you.

Of GRAMMATICAL FIGURES.

Grammatical Figures in general are twelve, viz. the *Prothefis*, *Aphæresis*, *Epenthesis*, *Syncope*, *Paragoge*, *Apocope*, *Ellipsis*, *Asyndeton*, *Poly syndeton*, *Pleonasm*, *Enallage*, and *Hyperbaton*.

Prothefis is the Prefixing of a Letter or Syllable to the Beginning of a Word; as, *to arise*, for *to rise*; *to affright*, for *to fright*.

The Conjunction *but* instead of *than*; as, "The full Moon was no sooner up and shining in all its Brightness, *but* he privately opened the gates of Paradise." ADDISON, Guardian, No. 167.

Too — *that* improperly used as correspondent Conjunctions; as, "Whose Characters are too profligate, *that* the Managing of them should be of any Consequence."

SWIFT, Examiner, No. 24.

Too — *than*; as, "You are a step higher than a Philosopher, a Divine; yet have *too* much Grace and Wit *than* to be a Bishop."

POPE to SWIFT, Letter 80.

So — *but*; as, "No Errors are *so* trivial, *but* they deserve to be mended."

POPE to STEEL, Letter 6.

LOWTH.

Aphæresis

Aphaeresis is the Taking away of a Letter or Syllable from the Beginning of a Word ; as, *to spy*, for *so espy* ; *to quit*, for *to acquit*, &c.

Epenthesis is the Inserting of a Letter or Syllable in the Middle of a Word ; as, *thorough*, for *through* ; *whatsoever*, for *whatever*, &c.

Syncope is the Taking away of a Letter or Syllable from the Middle of a Word ; as, *e'er*, for *ever* ; *what-ever* for *whatsoever*, &c.

Paragoge is the Adding of a Letter or Syllable to the End of a Word ; as, *to awaken*, for *to awake* ; *to sharpen*, for *to sharp*, &c.

Apocope is the Taking away of a Letter or Syllable from the End of a Word ; as, *altho'*, for *although* ; *thro'*, for *through*, &c.

Ellipsis is the Leaving of a Word or Words out of a Sentence ; as, *he said, he would write*, for *he said, that he would write* ; *I lodge at the Lion*, for *I lodge at the Sign of the Lion*, &c.

Note, Sometimes a whole Sentence is left out ; as, *As it is our Duty to pay Respect and Deference to all those that are virtuous ; so* (it is our Duty to pay Respect and Deference) *to all those who bear any Office in the State.*

Asyndeton is the Leaving out of the Conjunction, or other Particle that connects Words together, in Order to express the *Impetuosity* and *Violence* of the Mind ; as,

Quick, spread Fire on every Side, bend your Sails, ply your Oars.

It is also used in making an Enumeration of Things that carry *Weight* in them ; as,

The Fruit of the Spirit is Love, Joy, Peace, Long-suffering,

suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

Polyyndeton is the Putting in of the Copulative before every principal Word, in Order to shew, that it is *emphatical*, and worthy of Observation; as, *Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever.*

Pleonasm is the Putting in of a superfluous Word or Words in a Sentence; as, *God he knows, for God knows; I saw it with my Eyes, for I saw it, &c.*

Enallage is the Putting of one Part of Speech for another; as, *right well, for perfectly well, &c.*

Hyperbaton is the Placing or Transposing of the Words of a Sentence out of their natural Order*; as,

Whom you ignorantly worship, him declare I unto you.

Some ORTHOGRAPHICAL DIRECTIONS to be observed in the following PRAXIS.

The first Word of every Sentence must begin with a Capital.

* Natural Order is, when the Words of a Sentence follow one after another in the Order of Construction; and is generally used by the clearest and purest Writers, as the most easy to be understood, and least liable to Ambiguity: But the *Hyperbaton* is sometimes used in *Prose*, to prevent its being languid and unaffecting; and frequently in *Poetry*, to give *Dignity, Harmony, or Variety* to the Expression.

Let every Substantive begin with a Capital.

No Words but Substantives must begin with a Capital, unless they begin a Sentence ; in which case they must begin with a Capital.

Every Word that comes immediately after a *Period*, *Interrogation*, and *Admiration* ; and frequently after a *Colon*, must begin with a Capital.

Every remarkable Saying or Passage of an Author quoted in his own Words must begin with a Capital, though it does not come immediately after a Period.

Every Word must begin with a Capital ; and even whole Words, and Sentences are written in Capital Letters, when they are intended to express something very great and emphatical ; as, **THE LORD OUR RIGHTEOUSNESS.**

A Capital must not be written in the Middle or at the End of a Word.

The Pronoun *I*, and the Interjection *O* must be written with Capitals.

The long *f* must never be inserted immediately after the short *s*, nor at the End of a Word.

A PRAXIS to the GRAMMAR.

Containing Exercifes to be formed by the Rules of
Etymology, and rectified by the Rules of *Syntax*.

EXERCISES

To be formed by the Rules of Etymology.

On the Declenfion of Substantives.

Singular.	Plural.
Nom. A King.	Nom. _____
Gen. _____	Gen. _____
Dat. _____	Dat. _____
Acc. _____	Acc. _____
Voc. _____	Voc. _____
Abl. _____	Abl. _____

Singular.	Plural.
Nom. A Boy.	Nom. _____
Gen. _____	Gen. _____
Dat. _____	Dat. _____
Acc. _____	Acc. _____
Voc. _____	Voc. _____
Abl. _____	Abl. _____

Singular.	Plural.
Nom. A Fox.	Nom. _____
Gen. _____	Gen. _____
Dat. _____	Dat. _____
Acc. _____	Acc. _____
Voc. _____	Voc. _____
Abl. _____	Abl. _____

Singular.	Plural.
Nom. A Cage.	Nom. _____
Gen. _____	Gen. _____
Dat. _____	Dat. _____
Acc. _____	Acc. _____
Voc. _____	Voc. _____
Abl. _____	Abl. _____

Singular.

Singular.

Nom. A Knife.

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Plural.

Nom. _____

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Singular.

Nom. A Cherry.

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Plural.

Nom. _____

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Singular.

Nom. A Loaf.

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Plural.

Nom. _____

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Singular.

Nom. A Child.

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Plural.

Nom. _____

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Singular.

Nom. A Goose.

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Plural.

Nom. _____

Gen. _____

Dat. _____

Acc. _____

Voc. _____

Abl. _____

Singular.

Singular.
 Nom. A Tooth.
 Gen. _____
 Dat. _____
 Acc. _____
 Voc. _____
 Abl. _____

Plural.
 Nom. _____
 Gen. _____
 Dat. _____
 Acc. _____
 Voc. _____
 Abl. _____

Singular.
 Nom. A Sheep.
 Gen. _____
 Dat. _____
 Acc. _____
 Voc. _____
 Abl. _____

Plural.
 Nom. _____
 Gen. _____
 Dat. _____
 Acc. _____
 Voc. _____
 Abl. _____

Of Adjectives with Substantives.

Singular.
 Nom. A swift Horse.
 Gen. _____
 Dat. _____
 Acc. _____
 Voc. _____
 Abl. _____

Plural.
 Nom. _____
 Gen. _____
 Dat. _____
 Acc. _____
 Voc. _____
 Abl. _____

Singular.
 Nom. A black Dog.
 Gen. _____
 Dat. _____
 Acc. _____
 Voc. _____
 Abl. _____

Plural.
 Nom. _____
 Gen. _____
 Dat. _____
 Acc. _____
 Voc. _____
 Abl. _____

Of Adjectives in the Degrees of Comparison with Substantives.

Singular.

	Pos.	Comp.
Nom. A wise	_____	_____
Gen.	_____	_____
Dat.	_____	_____
Acc.	_____	_____
Voc.	_____	_____
Abl.	_____	_____

Singular.

Super.

Man.

Plural.

Pof.	Comp.	Super.	
Nom. ———	————	————	————
Gen. ———	————	————	————
Dat. ———	————	————	————
Acc. ———	————	————	————
Voc. ———	————	————	————
Abl. ———	————	————	————

Singular.

Pof.	Comp.	Super.	
Nom. A timorous	————	————	Hare.
Gen. ———	————	————	————
Dat. ———	————	————	————
Acc. ———	————	————	————
Voc. ———	————	————	————
Abl. ———	————	————	————

Plural.

Pof.	Comp.	Super.	
Nom. ———	————	————	————
Gen. ———	————	————	————
Dat. ———	————	————	————
Acc. ———	————	————	————
Voc. ———	————	————	————
Abl. ———	————	————	————

Singular.

Pof.	Comp.	Super.	
Nom. A good	————	————	Pen.
Gen. ———	————	————	————
Dat. ———	————	————	————
Acc. ———	————	————	————
Voc. ———	————	————	————
Abl. ———	————	————	————

Plural.

Pof.	Comp.	Super.	
Nom. ———	————	————	————
Gen. ———	————	————	————
Dat. ———	————	————	————
Acc. ———	————	————	————
Voc. ———	————	————	————
Abl. ———	————	————	————

Of Pronouns with Substantives.

Singular.		Plural.	
Nom.	This City.	Nom.	_____
Gen.	_____	Gen.	_____
Dat.	_____	Dat.	_____
Acc.	_____	Acc.	_____
Voc.	_____	Voc.	_____
Abl.	_____	Abl.	_____
Singular.		Plural.	
Nom.	That Ox.	Nom.	_____
Gen.	_____	Gen.	_____
Dat.	_____	Dat.	_____
Acc.	_____	Acc.	_____
Voc.	_____	Voc.	_____
Abl.	_____	Abl.	_____
Singular.		Plur.	
Nom.	Another Chance.	Nom.	_____
Gen.	_____	Gen.	_____
Dat.	_____	Dat.	_____
Acc.	_____	Acc.	_____
Voc.	_____	Voc.	_____
Abl.	_____	Abl.	_____

On the Conjugation of Actives and Neuter Verbs.

INDICATIVE MOOD,

Present Tense.

Singular.	Plural.
1 Teach.	1 Fight.
2 Read.	2 Creep.
3 Walk.	3 Dance.

With the Auxiliary Verb *do* or *am*.

Singular.	Plural.
1 Sing.	1 Write.
2 Run.	2 Talk.
3 Deny.	3 Send.

Preterimperfect Tense.

Singular.	Plural.
1 Hear.	1 Sell.
2 Strive.	2 Give.
3 Persuade.	3 Buy.

With the Auxiliary Verb *did* or *was*.

Singular.	Plural.
1 Laugh.	1 Study.
2 Play.	2 Praise.
3 Cry.	3 Blame.

Preterperfect Tense.

Singular.	Plural.
1 Promise.	1 Hasten.
2 Fulfil.	2 Seek.
3 Engage.	3 Find.

Preterpluperfect Tense.

Singular.	Plural.
1 Sleep.	1 Sit.
2 Dream.	2 Drink.
3 Awake.	3 Learn.

Future imperfect Tense.

Singular.	Plural.
1 Speak.	1 Win.
2 Answer.	2 Lose.
3 Attain.	3 Receive.

I 2

Future

Future perfect Tense.

Singular.

Plural.

- | | |
|---------|----------|
| 1 Ask. | 1 Learn. |
| 2 See. | 2 Teach. |
| 3 Hear. | 3 Read. |

I M P E R A T I V E M O O D.

Singular.

Plural.

- | | |
|---------|---------|
| 1 Come. | 1 Pray. |
| 2 Dine. | 2 Go. |
| 3 Stay. | 3 Ride. |

P O T E N T I A L M O O D.

Present Tense.

Singular.

Plural.

- | | |
|-------------|------------|
| 1 Command. | 1 Advance. |
| 2 Perceive. | 2 Compel. |
| 3 Enquire. | 3 Engage. |

Preterimperfect Tense.

Singular.

Plural.

- | | |
|------------|-----------|
| 1 Despond. | 1 Behold. |
| 2 Rejoice. | 2 Finish. |
| 3 Improve. | 3 Obtain. |

Preterperfect Tense.

Singular.

Plural.

- | | |
|-----------|------------|
| 1 Praise. | 1 Excuse. |
| 2 Hurt. | 2 Plunder. |
| 3 Bind. | 3 Restore. |

Preterpluperfect Tense.

Singular.

Plural.

- | | |
|--------------|------------|
| 1 Dissent. | 1 Effect. |
| 2 Undertake. | 2 Manage. |
| 3 Intrude. | 3 Venture. |

S U B J U N C T I V E M O O D.

Present Tense.

If Singular.

Plural.

- | | |
|-------------|-------------|
| 1 Bequeath. | 1 Withdraw. |
| 2 Excel. | 2 Submit. |
| 3 Outstrip. | 3 Advise. |

Preterimperfect

Preterimperfect Tense.

Singular.	Plural.
1 Go.	1 Propose.
2 Forget.	2 Assist.
3 Rise.	3 Refuse.

Preterperfect Tense.

Singular.	Plural.
1 Suffer.	1 Deceive.
2 Succeed.	2 Commend.
3 Endure.	3 Betray.

Preterpluperfect Tense.

Singular.	Plural.
1 Drive.	1 Desist.
2 Lead.	2 Chastise.
3 Entice.	3 Rebuke.

Future imperfect Tense.

Singular.	Plural.
1 Consult.	1 Mind.
2 Deny.	2 Resign.
3 Oblige.	3 Contend.

Future Perfect Tense.

Singular.	Plural.
1 Bestow.	1 Adorn.
2 Harken.	2 Examine.
3 Conclude.	3 Prescribe.

I N F I N I T I V E M O O D.

Present Tense.

Despair.

Preterperfect Tense.

Fly.

Future Tense

Hear.

Participles.

Present. Admit. Perfect. Run. Compound perfect.

See. Future. Go.

On the Conjugation of the Passive Verbs.

I N D I C A T I V E M O O D.

Present Tense.

Singular.

- 1 Blame.
- 2 Despise.
- 3 Molest.

Plural.

- 1 Forbid.
- 2 Correct.
- 3 Flatter.

Preterimperfect Tense.

Singular.

- 1 Name.
- 2 Arm.
- 3 Wound.

Plural.

- 1 Admit.
- 2 Injure.
- 3 Enrich.

Preterperfect Tense.

Singular.

- 1 Accuse.
- 2 Perplex.
- 3 Esteem.

Plural.

- 1 Divert.
- 2 Impel.
- 3 Redeem.

Preterpluperfect Tense.

Singular.

- 1 Hurt.
- 2 Bind.
- 3 Carefs.

Plural.

- 1 Delude.
- 2 Warn.
- 3 Vex.

Future imperfect Tense.

Singular.

- 1 Feed.
- 2 Frustrate.
- 3 Include.

Plural.

- 1 Exalt.
- 2 Protect.
- 3 Beat.

Future perfect Tense.

Singular.

- 1 Admit.
- 2 Impeach.
- 3 Send.

Plural.

- 1 Oppose.
- 2 Conceal.
- 3 Quiet.

I M P E R A T I V E M O O D.

Singular.

- 1 Instruct.
- 2 Defend.
- 3 Furnish.

Plural.

- 1 Engage.
- 2 Rule.
- 3 Advance.

P O T E N.

P O T E N T I A L M O O D.

Present Tense.

Singular.

- 1 Polish.
- 2 Divest.
- 3 Rebuke.

Plural.

- 1 Recommend.
- 2 Insure.
- 3 Widen.

Preterimperfect Tense.

Singular.

- 1 Awake.
- 2 Out-do.
- 3 Rob.

Plural.

- 1 Mistake.
- 2 Force.
- 3 Manage.

Preterperfect Tense.

Singular.

- 1 Divert.
- 2 Prevail.
- 3 Seduce.

Plural.

- 1 Protect.
- 2 Insult.
- 3 Nourish.

Preterpluperfect Tense.

Singular.

- 1 Arrest.
- 2 Expel.
- 3 Translate.

Plural.

- 1 Preserve.
- 2 Delude.
- 3 Indulge.

S U B J U N C T I V E M O O D.

Present Tense.

If Singular.

- 1 Blame.
- 2 Despise.
- 3 Promote.

Plural.

- 1 Forbid.
- 2 Ruin.
- 3 Preserve.

Preterimperfect Tense.

Singular.

- 1 Decoy.
- 2 Oppress.
- 3 Remind.

Plural.

- 1 Allure.
- 2 Defeat.
- 3 Stop.

Preterperfect Tense.

Singular.

- 1 Corrupt.
- 2 Oblige.
- 3 Tell.

Plural.

- 1 Forget.
- 2 Enclose.
- 3 Instruct.

Preterpluperfect Tense.

Singular.

Plural.

1 Provoke.

1 Agree.

2 Detain.

2 Suffer.

3 Chastise.

3 Assist.

Future imperfect Tense.

Singular.

Plural.

1 Break.

1 Support.

2 Entice.

2 Neglect.

3 Catch.

3 Discover.

Future perfect Tense.

Singular.

Plural.

1 Soften.

1 Slay.

2 Detect.

2 Grieve.

3 Strike.

3 Steal.

I N F I N I T I V E M O O D.

Present Tense.

honour.

Preterperfect Tense.

wound.

Future Tense.

overcome.

Participles.

Present. Bind. Perfect. Advance. Compound Perfect.
Save. Future. Dress.

E X E R.

E X E R C I S E S

*To be rectified by the Rules of Syntax.**First Concord.*

R U L E I.

A Verb agrees with its Nominative Case, &c.

I study. Thou plays. James doth cough. We doth smile. Ye frighteth. The horses runs.

I is writing. Thou are playing. John is hunting. We be singing. Ye is talking. The boys is dining. I be blamed. Thou is despised. The grass are mowed. We is forbidden. Ye are corrected. Truants is punished.

I did go. Thou trembled. George didst swim. We prayed. Ye advisedst ill. The trumpets sounded.

I was named. Thou were heard. The battle was fought. We was commended. Ye was corrected. The soldiers was wounded.

I have heard. Thou hast prayed. He have walk-ed. We hath learned. Ye have eaten. They have played. I have been taught. Thou hast been praised. The city have been plundered. We have been advised. Ye has been admonished. The trumpets has been heard. I had escaped. Thou had promised. The boy hadst loitered. We had toiled. Ye had gone. They had agreed.

I had been told. Thou had been promoted. He had been stopped. We had been sent. Ye hadst been excused. They had been dismissed.

I will speak. Thou shall answer. The bird wilt fly. We shall appeal. Ye will stay. Thieves wilt steal.

I shall be removed. Thou wilt be chastised. Diligence wilt be praised. We shall be set down. Ye will be blamed. Rogues will be punished.

I shall have finished. Thou wilt have awaked, John will have supped. We shalt have concluded. Ye shall have dined. The bells shalt have rung.

I shall have been admitted. Thou will have been detected. He shalt have been admonished. We shalt have been slain. Ye shall have been concealed. They wilt have been transported.

R U L E II.

When the Nominative Case has no *Personal* Tense of a Verb, &c.

God being teacher, men will learn. Love and friendship being taken away, all pleasures are taken away. Malice accusing, who can be innocent? Doth you grow milder and better, old age coming on? How well didst they live, Saturn being king? The gate are shut too late, the loss being already sustained.

R U L E III.

Two or more Nominative Cases *Singular*, &c.

Note, If the Nominative Cases be of different Persons, &c.

Justice and bounty procures friends. Honour and glory incites courage and virtue. The sun and the moon is planets. Eagerness and covetousness and boldness makes men blind. My father and mother was very pious; I will implore the divine assistance, and wilt follow their good example. Cicero and Cato was wise and learned; they was men which Rome and all the world admired. The man and the woman which you sawest yesterday, is dead to-day, and wilt be buried to-morrow. I and my brother is in safety; but thou and

thy sister is in danger. Both you and I is in fault.
Thou and thy brother does your duty to your mother.

Thou and thy man shall plough in the same field.
He and I often dispute about trifles. Neither you nor
he have either money or estate. My brother have left
us, but you and I wilt seek him. Let you and me loves
our parents, and while idle boys plays, let you and I
learn our lesson.

R U L E IV.

A Noun implying *Number* or a *Multitude*, &c.

The common people judges by opinion and report.
A great herd of oxen is sometimes driven by a little
boy. Lord! what a great flock is that! where is they
kept? A multitude of fishes is daily taken out of the
river. What the vulgar makes light and easy by long
suffering, the wise man soften to himself by long medi-
tation.

Some men in all their actions court and hunts after
fame, which sort of men is commonly much talked of
but inwardly little revered. A band of soldiers
rushed into the town, and took the citadel. How happy
is I, when, whoever see me, they comes up to me, and
congratulates my good fortune. Part of the dogs is on
this side the river, and part on the other.

R U L E V.

The Infinitive Mood, or some Part of a Sentence, &c.

To love his parents be the duty of a child. To love
our enemies, and not to seek revenge, are the duty of
a Christian. To talk of one's self are the property of
old age. To hold one's peace be sometimes safe; be
• silent therefore, if thou is wise, and does not talk
much. To be grateful are not only a very great vir-
tue, but also the mother of all virtues.

To teach brings trouble, and sometime give pleasure. To see is pleasant; but to discover truth are much more pleasant; let us therefore seek it most diligently. To excel in knowledge are thought brave; but to be ignorant is accounted disgraceful. A desire to excel others in virtue and learning are a commendable ambition.

Second Concord.

R U L E.

The Adjective, the Pronoun Adjective, and the Participle, &c.

The fair rose wither. Swelling rivers has overflown. The pleasant spring delight. Froward infants cries. Let naughty boys be beaten. Many sorrowful days has been seen. Winged hours slides away. Tired travellers lieth down. Precious time be neglected. Good boys is loved. Learned physicians hath prescribed.

This house are finished. That dog will bite. Those horse will kick. That virtuous boys wilt be commended. Mine head aches. Thine children laughs. Our house were robbed. Your brother are rich. Her fan are torn. Their riches encreaseth. The ditchers cleanseth our town ditch. The slave leapedst over the city wall, and escaped. School-boys loves the chimney corner, when their limbs is cold. The silver tankard were stolen.

This book is my. That Pen be thy. That horse are our. This coach be your. These gloves is hers. That house are their. Whose pen be this? My. Whose company dost you chiefly love? Thy. Whose cloak be that? Her. Whose house are that? Not our, but your. Whose goods is them? Their.

My aunt be gone abroad. My hour is not yet come.

My

My honour is at stake. Thy age are less than my by five months.

Third Concord.

R U L E I.

The Relative Pronoun agreeth with its Antecedent, &c.

Beware of pleasure, who are a deadly mischief to men. Ye, which hates reproof, is foolish. The wicked, that feareth not God, will hereafter blame their own folly. The rewards, who is promised, shalt be given, when the works, which is required, is finished. The woman is loved, whom, it must be confessed, have a fair face. He be a wise man, which speak few words.

They seems to take the sun out of the world, which takes friendship out of the world. The honour and comfort of parents consists in a numerous offspring, who degenerates not from the ancient virtue of the family. He is more valiant which conquer himself, than he which conquer the strongest towns. That care and pains, who shalt be bestowed in things laudable and deserving inquiry into, shalt be justly commended.

Note 1. When the Relative refers to two or more Antecedents, &c.

My brother and me, which came first, was admitted. The good master and mistress, which takes care of their servants, is to be honoured. I found thy paper, ruler, and penknife, who hadst been lost. You and your father, which lives temperately, will surely live long.

When shall we see peace and righteousness flourish, who wilt make the nation truly happy? Thou and me, which spoiled the pens and paper, that we bought, has provoked

provoked our master, which love thrifty boys, which keeps their things carefully, and spoils nothing.

Note 2. When the Relative Pronouns *who*, *which*, and *what*, &c.

Ques. Who is poor? *Ans.* The covetous man.

Ques. Of what shall I be mindful? *Ans.* Of the good.

Ques. Of whom is covetous men desirous? *Ans.* Of money? *Ques.* To which is pleasure an enemy? *Ans.*

To virtue. *Ques.* Who oughtest us to worship? *Ans.*

God. *Ques.* In whom do true piety consist? *Ans.* Ho-

linefs and righteousnefs. *Ques.* Which is the horse you rode upon? *Ans.* That in the pasture.

Note 3. When two preceding Nouns or Parts of a Period, &c.

Place me among princes, or among beggars, this shall not make me proud, nor that ashamed. The difference between splendor and light are, that this have its own certain origin, but that shinest with borrowed rays. Health be more desirable than money; for that cannot purchase this, but that can procure this.

Virtue and vice divides the world between them; the one has the greater part, the other are more desirable; that makes miserable, but this happy! the former afford true pleasure, but the latter procures certain misery. Will thou not chuse wisdom rather than folly; the one will make thee honourable, but the other contemptible.

Note 4. Sometimes the Relative agrees with the Pronoun Substantive, &c.

I hate thy manners, which does not reverence superiors. I envy thy happiness, which having a great deal, thinks thou has enough. I hate to see thy face, who have slandered me behind my back. Let a man

be

be ever so ungrateful or inhuman, he shall never destroy my satisfaction, which has done a good office.

God abhorreth thy hypocrisy, which hear sermons, but doth not regard them. O hear our prayers, which flies to thee for succour. Thou and thy brother shall visit our country house, who lives pleasantly near a river. I found thy lost book, which is a careless boy.

R U L E II.

If a Nominative Case come between the *Relative*, &c.

Men commonly hates him, who they feareth. The boy, which learning delight, will get above his fellows. Because of virtue and honesty, we loves even them, which we have never seen. Thou praiseth me before my face, and blames me behind my back, both whom I equally hates.

He have found the horse and the saddle, who you had lost. The diligent master, who the boys regardeth, make his scholars learned; but he, which his scholars despiseth, labour in vain. The mark, to whom the horse runs, finisheth his labour. The house, whose foundation are not strong, wilt fall, when the wind bloweth violently.

Of the Government of Substantives.

R U L E I.

One Substantive governs a second in the same Case &c.

Envy, the torment of the mind, commonly produce murder, the destruction of the body. Frugality comprehend these three virtues, fortitude, justice, and prudence. Pleasure, the mother of all evil, pretendest to what be good. Death, the enemy of nature, be a friend

friend to good men, who it leadeth to eternal happiness.

Nature have bestowed upon man friendship, an assistant to his virtues, not the companion of his vices. In the conduct of life three things is principally to be avoided, hatred, envy, and contempt; and how this mayst be done, wisdom alone can shew. Brave men are contented with glory, the reward of virtue.

R U L E II.

One Substantive governs a second in the *Genitive Case*, &c.

The souls of men is immortal. Pain is often the cure of pain. The anger of God art slow. The power of custom be great. The consent of all are the voice of nature. The fear of God, contempt of the world, and steadfast hope of eternal life, makes quietness of mind, who is the most greatest happiness of man, and who all men desires earnestly.

The sight of a fair picture delight the eye. An ingenuous mind are the mark of a liberal education. Riches is incitements to evil. Ambition and contention for honours be very miserable. So great carelessness in a thing very necessary are to be blamed. The children duty to parents are the command of God. The stout soldiers sword have been the proud enemy's ruin. When I came to St. Paul's, I greatly admiredst the magnificent building. I went yesterday to Richmond, and dine at the dog.

Of the Government of Adjectives.

Adjectives with a Genitive.

R U L E I.

Adjectives govern a *Genitive Case*, &c.

Those men which is desirous of honour, oughtest to be studious of learning and good manners. A mind, conscious of its own integrity, triumph over unjust disgrace. He which be always mindful of the master's commands, are not fearful of punishment. Fools is tenacious enough of their own intentions, but not so capable of admonition.

The nights of rich men is generally full of fears. Man, which is partaker of reason and speech, be more excellent than beasts, who is void of reason and speech. Force void of prudence fall through its own weight. He whose bags is empty of money, have a house empty of friends, and a coat full of rents.

R U L E II.

Adjectives that signify a *Part* of some Number or Whole, &c.

The fortune, which be common and uncertain, and who none of us canst shun, or by any means makes better, we must bear with patience and discretion. Thou hast chosen two companions, one of them are a fool, and the other be idle; if therefore thou imitates them, they wilt render thou incapable of study. Which of we, doth you think, are ignorant of your folly?

Of the virgins five was wise, and five was foolish. I came to school to-day the first of all my school fellows. It be no wonder, that of so many thousand dangers, who are constantly hovering over us, one should hit us at last. Romulus built the city of Rome, and was the first of all the Roman kings. It be a difficult thing, whether of the two parties I shalt chuse.

You

You hath twin brothers, John and James ; but James are the taller of the two. It is probable the elder of the two sons wilt succeed to a great estate ; but he have not half the share of learning whom is brother hast. The first step to wisdom be for a man to know himself, whom as it are the most difficult of all things, so it is the most useful.

Obs. A Noun following the Conjunction *than* or *as*, &c.

The poor man live a more securer life than the lords of the world. Perhaps my father be richer than thy, and I mayst have a more greater fortune than thee ; yet I desires virtue, who are better than riches. This lofty building were not erected for such diminutive animals as you and me. You thinks him handsomer than I. It were well expressed by Plato ; but more elegantly by Solomon than he. Nero was the most wickedest of all the Roman Emperors ; than who none were of a more cruel disposition, or committedst greater crimes.

Adjectives with a Dative.

R U L E.

Adjectives govern a *Dative Case*, &c.

Many things is profitable to some men, but godliness are profitable to all. He which have a heart to be kind and bountiful to his neighbour, wilt not deny what be fit and convenient to himself. There is still a few, which like thou and I drink nothing but water. It be not the incense, or the offering, that are acceptable to God, but the purity and devotion of the worshipper. Nothing are more commendable, than for young persons to be submissive to their parents. I shall be glad to see you at mine house to-morrow, if it is

not

not inconvenient for you. Recreations is sometimes necessary both to the body and mind of man.

Adjectives with an Accusative.

R U L E.

Adjectives govern an *Accusative Case*, &c.

A walk an hundred yards long, and six yards broad, who have trees planted on each side, are pleasant for them that would recreate themselves. A wall an hundred feet high, and thirty feet thick, wilt defend a town well; especially if it is encompassed with a ditch sixty feet wide, and thirty feet deep.

Italy is an hundred and twenty miles distant from Sardinia; Sardinia two hundred miles from Africa. You says, such a one livedst fourscore years; say rather, he were fourscore years old; unless you mean to say, he lived only as trees does.

Adjectives with an Ablative.

R U L E.

Adjectives govern an *Ablative Case*, &c.

My brother face be pale with sickness, not with study. My master countenance were greatly changed, when he found his beloved son guilty of a lie; sometimes he were pale with anger, by and by red with fury; and in the mean time he, poor boy, were trembling for fear of punishment.

We ought not to ridicule a man, which are weak with age, deformed by birth, or lame by diseases. An obstinate goodness overcome an ill disposition; as a barren soil be made fruitful by care and tillage. Misfortunes cannot be avoided, but they mayst be sweetened, if not overcome; and our lives made happy by philosophy.

My

My brother am of a very bad temper, and far different from my father, which be rich in the endowments of mind, though poor in estate. A conscience free from guilt laugheth at false accusers; but fear are proper to guilty persons. When we be free from necessary business and cares, we am desirous to see, hear, and learn something.

Of the Government of Verbs.

Verbs with a Nominative Case.

R U L E.

Verbs *Neuter* or *Passive* govern a *Nominative Case*, &c.

Virtue be a precious jewel; but vice are abominable. Your master art diligent; but ye hath been hitherto idle boys: if ye wilt leave off your idleness, and imitate the laborious bee, ye will deservedly be called diligent scholars. Patience often offended become fury. A magistrate is a speaking law, and the law are a dumb magistrate.

I is him that live, and were dead. This is her, which escaped with life. It is him, I is to congratulate. These be them, which fought a duel. Let we be loyal subjects; be ye faithful servants. Gain are thought by most men godliness; but godliness are by the best men esteemed gain. Great princes is accounted happy men, and poor men be reckoned miserable; but this opinion art not always true. The poet suppose anger to be a short madness. The magistrate mayst be truly said to be a speaking law, and the law a dumb magistrate. If thou desireth in good earnest to be a good man, suffer a man to contemn thee.

thee. I wouldst chuse to live poor honestly, rather than to get riches dishonestly.

Verbs with an Accusative Case.

R U L E I.

Verbs *Transitive* govern an *Accusative Case*, &c.

Virtue afford true happiness. Huntsmen uses long poles. Painful preachers has made excellent sermons. Oh! that I hadst finished this troublesome business. Nothing are so generous, so noble, so munificent, as to relieve the poor, raise up the afflicted, instruct the ignorant, and cherish the oppressed. He sells his liberty, which acceptest a kindness whom he cannot requite. He which will live a happy life, must be endued with virtue. Boys lives a tiresome life at school, as they accounts it; but idleness are the cause that study be wearisome to them; for the paths of learning is smooth and pleasant, but idle drones thinks them rough and unpassable.

R U L E II.

Verbs govern an *Accusative Case* of the *Word*, &c.

None are sure to live another year, yet none is content to die this year. They which continues many years in misery, may at last find deliverance. There are nobody so old, which does not think he may live a year, I studied that speech for three days, yet couldst not make myself perfect in saying it. Within six weeks I shall have finished this book of accounts.

Verbs with a Genitive.

R U L E.

Verbs govern a *Genitive Case*, &c.

It is a common thing for prodigal servants to accuse their masters of covetousness; and idle boys their teachers of cruelty. If you condemn me of one crime, I shall condemn you of many. He be acquitted of ingratitude, which sincerely wish it were in his power to make a return. Which of you convince me of sin; and if I tell the truth, why do you not believe me?

It be generous to warn ingenuous minds of the danger of their bad conduct with lenity. Why shouldst I be deprived of you both? He were disappointed of his money. He that spoilest me of my honour, dost me a greater injury, than him which rob me of my money: he may restore my money, when he canst not repair my honour.

Note, When the Preposition of is put for from, &c.

Never require of a friend any thing, but what are just and honest. A wise man do not scorn to receive advice of those, than who he be wiser by much; he hearest what they can say, and practise that whom he thinkest most profitable to his business. No one thinkest that he owest us any thing, which have borrowed of us our time, when this be the only thing, that a grateful man canst not repay. It is to be enquired of what matter every thing is made. This table is made of oak, this cup of silver. I have spoken of friendship in another book. I will write to you of this business.

Verbs with a Dative.

R U L E.

Verbs govern a *Dative Case*, &c.

We oweth piety to our parents, and love to our Country for nature engages us to them. Apply thyself

self to the study of learning and virtue, who tendest to thy praise and happiness. That which thou doth well, thou doth for thyself, not for another. He hath acquired for himself the best furniture of life, who have got friends.

The sun shine even to the wicked. That who mayst happen to one body, may happen to any body. We be all drawn to the desire of knowledge. The scholar which playest, when he go to school, shalt suffer severe punishment. Man hasten to his end, whilst he seemest strong of body, and sprightly in mind, and are every now and then near his death; many dangers surrounds him, one of whom mayest bring him to his grave.

If thou hast promised any thing to an enemy, thou ought not to break thy promise. It is agreeable to prudence, as well as nature, to pay that honour to your parents, whom you expectest your children shouldst pay to you. He but late give a favour, which givest to one which ask it. Though books delights me very much, I ought to restore them to the owner.

Obs. 1. Sometimes the Preposition *before*, &c.

The boy which go with his school-fellows a playing, when he oughtest to be learning his lesson, prefer play before his master love; and when he be weary of playing, he will want time to prepare his appointed exercises.

Obs. 2. Sometimes the Preposition is omitted, &c.

My father will provide me money and books, if I pays every one their due. My father's servant have bought me a whip. That man sold me to-day a good horse, and I will sell it my brother to-morrow. My little brother sent me these gloves, and a silk handkerchief. Those has told my father many lies.

Note

Note 1. The Verb to *compare* governs, &c.

If we shouldst compare the number of good and virtuous persons to the multitude of the wicked, it would be very small. The most happiest condition in life, if it is compared to the joys of heaven, are miserable, and not worthy of our desires. Death be rightly compared to sleep, and fortune to the wind.

The pleasures of the body is not to be compared with the pleasures of learning and knowledge. If we compares the most longest life of man with eternity, it will be found very short. It be impossible to form a right judgment of things, unless we compares man with man, time with time, and circumstance with circumstance.

Note 2. When the Preposition *for* refers to the *price for which*, or the *Cause* or *Reason* why, &c.

That merchant will never be rich, which buyest wares for an hundred pounds, and sell it again for a hundred pence. He said, that he sold his estate for three thousand pounds. Ransom yourself for as little as you canst. Aurelius used to say, that he wouldst not part with the little he had learned for all the gold in the world; and that he had more glory from what he had read and wrote, that from all the victories he had won, and all the realms he had conquered. Wrong nobody for thy own interest sake. What be more foolish, than that a man shouldst value himself for that whom he himself did not do. The master which beat his servant for the sake of his son, before he hadst examined the matter, were unjust. Many times they which is contemned for the form of the body, is honoured for the endowments of the mind.

Verbs with an Ablative Case.

R U L E I.

Verbs govern an *Ablative Case*, &c.

We often see them overcome by shame, which no other reason couldst prevail upon. Many more men hath been destroyed by the violence of men, than by all other calamities. Injuries is done two ways, either by fraud or violence. Learning are to be attained by study, not by idleness. They consulted that they might take Jesus by subtilty. Many hath conquered the faults and impediments of nature by study, industry, and diligence,

Fortune free many bad men from punishment, none from fear. The greatest affluence of worldly goods will not exempt us from the fear of death. A honest man refraineft from injustice, even when impunity be proposed. Keep thy mind, eyes, and hands from other mens things.

Men is caught with pleasure, as fishes with a hook. The Divine vengeance proceed to anger with a slow pace, and compensate the slowness of the punishment with the heaviness of it. A man must not give with his hand, and deny with his looks; he doubleft the gift, which gives quickly and willingly. Satisfy the poor with bread, and thou shalt never want treasure.

Learning are valued at a low rate by those only, whose minds is not capable of learning. He were thought extravagant for hiring an house at fifty pounds a year. There be no calamity so severe, to whom we is not always in this time of anarchy and confusion equally exposed; and which I wouldst most willingly

K

have

have averted from the republic, at the expence of my own private and domestic enjoyments.

He, which flows in wealth, are not always happy ; but he, whose mind be content with his estate. I cannot but own, that I be filled with the most highest joy, in that the opinion of men admit me to share in your praises. We should write injuries in dust, but kindnesses in marble.

Who is thou, O man, that presumes on thy own wisdom ? Or why does thou vaunt thyself on thy own acquirements ? A modest man relies not on his own wisdom ; he weigheth the counsels of a friend, and receive the benefit thereof : but the proud man rely on his own opinion, and despiseth the judgment of others ; he treateth his inferiors with insolence, and his superiors in return looks down on his pride and folly with laughter.

Kindnesses are lost on an ungrateful person. Deference often shrink and withers, as much upon the approach of intimacy, as the sensitive plant do on the touch of one's finger. A wise man will desire no more, than what he may live upon contentedly. Some wouldst be thought to do great things, who is but tools and instruments, like the fool, who fancied he played upon the organ, when he only blew the bellows.

R U L E II.

Verbs *Passive* govern an *Ablative* Case of the *Agent*, &c.

The only way to honour and dignity are to be praised and beloved by wise men. Nothing can be well done by an angry person. Though he wast banished out of his country by the Judges, he still retained

gained a love for it. Faith are accounted by all men the foundation of all religion. Pray! be silent. I is not heard by any one.

R U L E III.

All Verbs govern an *Ablative Case* of the name of any *Place*, &c.

To live in London in summer time are very disagreeable to me. In my old age, I would chuse to live at Lacedæmon, because all men there reverence old age. Thieves follow their business in the night, and is not seen by any one; honest men in the day, and is seen by every one.

Few men be like themselves at all times; no one are wise at all times. The opportunity which you mayst have this hour, you may seek the next: use time therefore while you mayst.

Verbs, with an Infinitive Mood.

R U L E I.

Verbs, Participles, Adjectives, and Substantives, &c.

Fishes is wont to swim. Good boys loves to study. Tender parents desires to see their dear children. A dutiful son dare not disobey his parents, though they are indulgent to him; he will not hearken to the evil counsel of wicked boys, but rather lose their company, and be despised by them because of his obedience.

He be truly worthy of praise, which are ready not only to serve, but to die for his country. It is difficult to have all men our friends; it be enough to have no enemies. A desire to die is blameable, when it pro-

have averted from the republic, at the expence of my own private and domestic enjoyments.

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gained a love for it. Faith are accounted by all men the foundation of all religion. Pray! be silent. I is not heard by any one.

R U L E III.

All Verbs govern an *Ablative Case* of the name of any *Place*, &c.

To live in London in summer time are very disagreeable to me. In my old age, I would chuse to live at Lacedæmon, because all men there reverence old age. Thieves follow their business in the night, and is not seen by any one; honest men in the day, and is seen by every one.

Few men be like themselves at all times; no one are wise at all times. The opportunity which you mayst have this hour, you may seek the next: use time therefore while you mayst.

Verbs, with an Infinitive Mood.

R U L E I.

Verbs, Participles, Adjectives, and Substantives, &c.

Fishes is wont to swim. Good boys loves to study. Tender parents desires to see their dear children. A dutiful son dare not disobey his parents, though they are indulgent to him; he will not hearken to the evil counsel of wicked boys, but rather lose their company, and be despised by them because of his obedience.

He be truly worthy of praise, which are ready not only to serve, but to die for his country. It is difficult to have all men our friends; it be enough to have no enemies. A desire to die is blameable, when it pro-

ceed only from impatience by reason of trouble ; but he that be desirous to live, when his death wouldst be more honourable to God and Religion, want Christian courage.

Obf. The Infinitive Mood has often no other Word, &c.

To speak the truth, I wonders at his rashness, that he shouldst pretend to attack you who is distinguished with the highest honours, and supported by the most powerful friendship ; at the same time that he himself be greatly deficient in these respects.

Of the Government of Participles.

R U L E.

Participles govern the *same* Cases, as the *Verbs* do, &c.

You wilt sometimes find a man accusing some of sedition, and others of treason, whilst himself are accused by others of lying and perjury. A man given to pleasure, are but of little service to his heir. We ought to take care that we makes our desire obedient to reason. The shadow of the earth hindering the sun make night. An action commended by some is often blamed by others.

Obf. 1. Participles ending in *ing* after a *Simple Verb*, &c.

My brother loveth hunting. The most expeditious way of encreasing an estate, are to retrench your expences. Nature and genius is the greatest helps to learning the liberal sciences. Youth be the time for improving. A good man have always pleasure in relieving the poor and needy. The man that goeth a hawking

hawking, hunting, or visiting his friends, when his necessary occasions calls for his presence, and care elsewhere, prefer his recreations before his business, and the society of his friends before his own profit.

Obs. 2. Participles ending in *ing*, with a *Preposition* before them, &c.

Scholars may learn by teaching one another; for they fasteneth the things they hath formerly learned more stedfastly in their memories by repeating them over. Amongst boys, as well as amongst men, some is obstinate in offending, while others wisely learn prudence from the punishment of others.

Obs. 3. Participles ending in *ing*, with an *Article* before them, &c.

The taking away of temporal riches sometimes tend to the encreasing of spiritual wealth; and the impoverishing of the body are sometimes the enriching of the soul; a frequent thinking on these things mayst mitigate the grieving of persons in trouble.

Of the Government of Adverbs.

R U L E.

Adverbs of *Quality*, whether in the *Positive*, *Comparative* or *Superlative* Degree, &c.

It behovest men to live agreeably to the dignity of men. They which cannot conceal their friends secrets from them which asks them, but discloses what are committed to their trust, acts not only unfaithfully to their friends, but hurtfully to themselves.

John and James both writes correctly; but John the more correctly of the two. They, which behaves themselves most warily of all men, and who lives

more watchfully than others, mayst happen to do something, who, if it is divulged, may very much injure their reputation.

Of the Government of Propositions.

R U L E I.

Propositions which are not the *Signs* of Cases, &c.

Some birds is said to fly above the clouds. Men hastens towards the church. The army were encamped about the city. He were a murderer and fled beyond the sea. Thou shall not swim against the stream. Charity ought to be exercised towards the poor. A passionate temper make a man unfit for conversation, destroyest friendship, change justice into cruelty, and turn all order into confusion. No innocence can be safe, where power and malice is in confederacy against it. There are no trusting to the fair words of those, that hath both an interest and inclination to destroy us, especially when the design are carried on under the mask of a friendly office. Afflictions be the methods of a merciful Providence, to force upon us the means of setting matters right betwixt divine justice and human frailty.

R U L E II.

Propositions which are the Signs of Cases, &c.

A merry heart makest a chearful countenance, but anger rest in the bosom of fools. By the approbation of evil, you becomest guilty of it. Custom in infancy become nature in old age. It be every man's duty to labour in his calling, and not to despond for any miscarriages.

carriages, that was not in his power to prevent. Wicked dispositions shouldest be checked in time; for when they once comes to habits, they then seldom admits of a cure. The truly polite man knowest how to contradict with respect, and to please without adulation, and is equally remote from an insipid complaisance, and a low familiarity. All men do not die at the same age, some goes out of the world in their youth, some arrives at manhood, and some lives to old age. It be a great error to take facility for good nature. Tendernefs without discretion be but a more pardonable folly.

Of the Government of Conjunctions.

R U L E I.

Conjunctions couple the same *Cases, Moods, and Tenses, &c.*

Riches changes the mind, breeds pride and arrogance, and procure envy. Many men makes promises, but often breaks them. What will that man do in the dark, who fearest nothing but a witness and a judge? No part of the commonwealth wilt you find, who are not broken, or weakened by corruption or self-interest. I would more willingly receive than do injury.

Note, Sometimes the Sense of the Construction, &c.

Honesty are said to be the best policy, and will appear the greatest wisdom; and tho' all honest men does not enjoy worldly success, and though they wanteth outward good things, God will make up to them the defect by better riches. True love hates, and will not suffer delay.

R U L E II.

An *Infinitive* is often coupled with a *Noun*, &c.

Nothing are the property of so narrow a soul, as to love riches. Nothing can be more ridiculous and blameable than to be angry with another, because he be not of your opinion. What greater wickedness canst there be than to murder a familiar friend? No labour are less than to keep silence. What be so laudable as to requite kindneses?

Obs. 1. When the Tenses are the same, if the former Verb be *Compound*, &c.

The glazier doth paint the house, and mends the windows. Faithful school-masters doth teach and corrects. The man which does not repel, nor withstands an injury, offered to his neighbours, if he can conveniently, be as much in fault, as if he deserted his friend or country.

Obs. 2. When *different* Moods of the same Verb are joined together, &c.

There may possibly, but there seldom happens an instance, wherein a fool be not unseemly transported by his passion: for he is generally no sooner provoked, but he grow angry; and which be worse, it appeareth immediately in his countenance, words and actions.

R U L E III.

The *Conjunctions* *if*, *though*, *except*, *lest*, &c.

If children is neglected, till vice hath taken deep root in them, they be hardly reformed afterwards. Though ability is wanting, yet the will to do good is commendable. I will not let thee go, except thou blestest me. Let us sacrifice unto the Lord, lest he falls upon us with pestilence. The day wouldst fail me, if I should reckon every one. Though they should deny it, believe it to be true.

R U L E

R U L E IV.

The Conjunction *lest* and *that* annexed to a Command, &c.

Be cautious who you commendeth, lest the crimes of another reflects shame upon yourself. Look again and again, what sort of persons thou recommends, lest another's fault shouldst presently bring shame upon thee. I shall go in myself, and strictly charge the servant, that he suffers no one to carry the child away. We left the city, that we might enjoy the sweet pleasure of the country. I beg you would wait, till I have consulted my friends.

Of the Government of Interjections.

R U L E I.

Interjections are often put *independently*, &c.

Alas! how wretchedly have I cast away what I bestowed on thee! What! must I tarry here two days alone! Alas! how fast does the years slide away! Surely this ought to excite our diligence.

R U L E II.

Some *Interjections* govern a *Dative Case*.

Woe to thee! who despiseth knowledge, and rejectest the counsels of the wise. Well is him that hath found prudence. Ah wretched me? I cannot remember this without tears.

Others an *Accusative*.

Oh the wickedness of those bloody men that thirsteth after their neighbour's blood! Ah pure honesty! Ah primitive sincerity! Where in the world shall I now seek them?

Note, the *Interjection* O, when it denotes *speaking to*, &c.

O my dear brother! how necessary is books to our improvement in learning. O thou pride of a great fortune! How delightful is it to receive nothing from you! Whatever you giveth, you spoils.

SELECT SENTENCES

*In which Grammar is violated,**And Capitals misplaced.*

Covetous men always wants. Complaisance beget Friends; Plain truth hatred. We ought to beware, lest them Vices deceive us, who seem to Imitate Virtues. The Physician, which have done his best, are acquitted, tho' The patient dies; and so be the advocate, tho' the client Loses His cause. Order, constancy, and Moderation in Our words and Actions Gains the Commendation of them, with which we live. A boy can never Become learned Without diligence: he ought To read much, and studies Hard, which Intends to make a progress in Learning.

I would Have the truth told me, who hateth a Lyar. Eagerness, and Covetousness, and Boldness makes men Blind. Both me and thee is In fault. Thee and thy Brother does Your duty to your Mother. Him, which dealest Sincerely in all his Actions, are both Safe and Secure; but he, which Relieth upon Fraud, and tricks of Deceiving, shall find His cunning Fail him at last.

To be Content with what one Have, are the most greatest and certainest Riches. The Good things of Fortune is just as his Mind be, who Possess them: To he who knowest how to Use them, Good; but to he that does not Use them, bad: If we doth not Stick to bestow Kindnesses upon them, whom, we hope, wilt do we Good; what persons ought us to be towards them which has done us good already; Old age brings This vice To men; We is more intenter upon wealth,
than

than be Sufficient. It be much more better to be call Two Liberal, than ungrateful: Good men will praise the one, and even Bad men will Condemn the Other.

What shall Fall out are not in Our power to Chuse; but it is in our power to Manage and improve that who Happen, and Turns it to our advantage. The Poor man liveth a more Securer life, than the Lord's of the World. What the Vulgar makes Light and easy by Long suffering, the Wise man Soften to himself by long Meditation. Alexander were sensible, how much more Happier he were, which coveted Nothing, than him, who required the Whole world to himself.

Man, which is partaker of Reason and speech, are excellenter than Beasts, who is Void of Reason and speech. They be Man in name only, not in Reality, which does things Unbecoming a Man. Be always Cautious of that Man company, who have no regard to his Own reputation; for 'tis Evident, if he Value not his own reputation, he will never Mind your. If thou is Blessed with Wealth and Riches, beware lest thou are Puffed up with pride and Scornfulness. Only they, which is Endued with Virtue, is Rich: for them only possesseth things both Advantageous and Everlasting; and they only are Content with what they hath, who are the property of Riches.

If we considereth the Excellence and dignity of Nature, we shall Quickly find how Shameful it be to dissolve into a Luxurious Softness and delicacy; and how becoming on the other Side to Live frugally, Gravely and soberly. This is commonly the Fortune of they, which Spoils and deceives Others, they at last meets with some, who Doth the like to them.

We spend our time in idle and unprofitable Pursuits, who makes Life seem short ; whereas it Be long Enough to Accomplish the most Greatest Things, if we knows how to Use it Rightly. What Men are there, who thou hast seen Content with one wicked action.

Poverty want many things, covetousness all things. By some Mistake, perhaps in battle, I mayest Wound my fellow-soldier, and spares the enemy ; but this be an Accident, not my fault, which intended to Strike an Enemy. Bitter Enemies deserves Better of we than Them Friends which Endulgeth Sins, and Drives us into Mischief by obsequiousness. God the beholder of all Things are Present in Darknes, are present also in Our thoughts, who is, as it was, Another darkness. We is angry at God, because some One go Beyond us, forgetting how Many men is behind us : consider how many more thou goes before, than thou follows.

Go on, Young man, as thou does, and Pursue the Study of Learning ; that thou may be a Honour to thyself, a benefit to your Friends, and an Advantage to the public. Fortune Takest away nothing, but what she givest : but she givest not viture ; therefore Virtue are a good, whom she canst not take away. It is much more tolerable not to acquire than to Love ; and therefore you see them men more Chearfuller, who Fortune never tookest any notice of, than them which she have Deserted. They which detracts from anothers praise, rather Betrays their own disease, than detect anothers Morals ; and them, who either Praise a Man for actions not very Justifiable, or Condemns the praise Worthy, only shew their own Folly and Perverse judgment.

The Greater part of Men is destroyed by pleasure. The multitude Esteem few things according to Truth,
many

many Things According to Opinion. Malice are glad at Anothers misfortune, and Envy is Trouble at anothers good. Let neither love of friends, nor hatred of Enemies; Neither Hope of pleasure or Gain, nor fear of Pain or damage, Neither Prosperous nor Cross events, ever moves thee to Turn aside from the Rule of Virtue. Greatness of mind, if it is Without Justice, are in fault; for nothing are Honourable, who are without justice.

God gave Reason to man, by whom the appetites of the mind mightest be Govern. Beware that thou does not commit any thing, who thou would Presently strive to Alter. Let we remember, that we is come into this world, as into a lodging, not as into a home; for nature have given us here a Inn to Stay in, not a place to Dwell in. In war it is of more consequence, what Sort of Soldiers you command, than how many. When we obligeth them which can never pay us again, as a Stranger upon his Last farewell, or a Necessitous person upon his death-bed, we maketh Providence our Debtor, and Rejoiceth in The Conscience even of a Fruitless benefit.

Him, which Resists his own inclinations, obey God and Deservest greater praise, than the General, that Vanquish Mighty armies, and takest the most strongest Cities, and serves his Passions whom he cannot Govern. A man of a Mean Estate mayest give less than one of a great, and yet are the more Liberal person; for Liberality be not to be Measure so much by What are Given, as by the ability of the Giver. Virtue is the most Precious of All things; it is therefore the part of a Fool to Despise that, whom all men ought to Value more than riches and Pleasure.

All men hates them which is Unmindful of a kindness, and All men Loves a mind Grateful and Mindful of a Good turn. Mutual Benevolence are the Great bond of human society, and without them life itself are grievous, Full of Fear and Anxiety, and void of all comfort and Pleasure. The most Greatest riches is contemptible in comparison of learning and Knowledge, though Men is wont to seek after the Former, and neglects the Latter. Health is more Sweeter to them, which is Recover from a Sore disease, than to them, which was always of a Sound and healthful Body.

Them which disagrees with their Neighbours, procures to themselves Much hatred; but a Man of A meek spirit Hearken to good advice, and had rather Suffer wrong, than contends with any one. Vice creepest upon Men under the name of virtue; for covetousness would be Call frugality, and frugality take to Herself the Name of bounty; pride Call itself neatness; Revenge seem Like Greatness of spirit, and cruelty Exercise her Bitterness under the shew of Courage. Young men is Desirous of Honour and Victory, more than money; as not having yet been in want.

To them which you hath Unwillingly offend, you must Use the best Apology you canst, and Shew that what you didst were by necessity, you couldst not Act otherwise, and that you is ready to make amends for any injury by subsequent acts of justice and Duty. He, which Walk friendly with his friend, and yet suddenly Stab him with a dagger, are a perfidious wretch, and Like the Sirens, which with their sweet music Allures men to destruction.

Virtue

Virtue Desire no other reward on Earth, than that of praise and Glory; and if disappointed herein, she be however contented in itself. Let Anger be far off in Punishing, with whom Nothing canst be done well, nothing Considerately.

A Man given to vice Contract to Himself many diseases, the cure of Whom Cost him more than all his pleasures canst Recompence: Health are easily lost, but the recovery of her are bought of physicians at a Great Rate. Make use of thy friend with great caution; trust him not before thou knows him well; for Many that pretends to be friends, useth flattery as a Mask to Hide their hearts from men. Use yourself not to be of a stern, but of a Composed Countenance; for that will be imputed to prudence, this to insolence. Tho' Boys comes to School to be instructed, yet they be such enemies to themselves, that they do not Use their times Rightly, but Acteth as if they thought their Time a thing of no value. Them things who seems useful, as honours, riches, pleasures, and the like, is never to be Preferred to friendship. If thou converseth with them, which is more Honourable than thyself, thou shall Gain honour; but if with them much greater than thyself, they will be Lord's not friends; and will despise thee, when thou is to undergo misfortunes. A certain reverence shouldest be Use towards all men, both High and Low; for 'tis the humour not only of a Arrogant, but also of a very Dissolute man, not to Care whom the World think of him. Give thy friend Counsel with the Greatest caution, when he ask it of thee, lest thou does him Hurt, and he accuseth thee of enmity. It is Barbarous to Return injuries to them, from whom we hath Receive Kindness: and Quite unnatural to Return Evil to he from which we
hath

hath Receive nothing but good. A fool Anger are not to be Fear; for tho' he threatens men with dreadful things, yet he have not cunning Enough to Act revenge.

How blind and Mistaken be them, which Desire to Extend Their dominion Beyond the Seas, and by the Help of their Soldiers to add provinces To provinces, Being ignorant at the same time, That to command themselves are the most Greatest empire in the World. There are hardly any man Living, which may not be Wrought upon More or less by flattery; for we is all of us Naturally Bias in our own favour: But when it comes once to be Apply to a Vain fool, there be no end, who can be propose to be attained by it, which mayst not be effect. We canst not Pay Too much respect to they who Seasonably corrects our Age. It is Absurd that them, which receiveth Admonition, shouldst feel none of that uneasiness whom it ought to give, but that only whom they ought to be free from; for they are not Trouble to have offended, but takes it ill to be reproved; whereas their behaviour ought to be the Reverse; they ought to be sorry for the offence, and rejoiceth in the admonition. Why doth we See the Generous man forgive his enemies, the Liberal Man does acts of Justice to the poor, the Stout man fights, the Wise Man advises, but to Acquire the reputation of such and such a meritorious action?

How wretched be the man, who know not when he act well, but Pass away The peace and Comfort of his Life for the gratifying of a Fantastical Appetite or Humour! A immoderate love of money spoil them generous dispositions, whom mankind was sent into the world with: It confinest Their affections to Their pockets, and shrinkest up Their desires into the narrow

row and scandalous compass of their own concerns; their nature being so impoverished, that they is not able to spare one generous thought in favour of another.

A wise Man will keep his self upon His Guard against the whole world, more especially against a Known enemy; but most of all against that enemy which appear in the shape of a friend. He which Gratifieth any man with That who are rather to his Detriment, than to his benefit, are so far from deserving to be call Liberal, that he is to be account the most pernicious of Flatterers. How many Examples have we see with our own Eyes of men, which has been relieved out of starving necessities, who has be-reaved them both of Spirit and Strength to Do mischief, which in requital hath afterwards conspired against the Life, honour and Fortune of their patrons and Redeemers.

There's no contending with the orders and Decrees of providence: He, which made us, knowest what be most fittest for us; and Every man Lot are undoubtedly the best. There never were a Hypocrite so disguise, but he had some mark or other to be known by. No Innocence canst be safe where power and malice is in confederacy against Her. The drunkard will think him his friend, which will keep him company: and the Proud man he that wilt flatter him. We must take care not to look upon things unknown as Known, and too Hastily assents to them; we must not Assent to any thing Rashly, nor Arrogantly.

Where pride and beggary Meets, people is Sure to be make Ridiculous in the Conclusion. Spiteful prayers Generally proves curses to they which makes them; and

and the mischief they intend to others usually Fall upon their own heads. Him which see his neighbour possesseth somewhat that be wanting to Himself, are Apt to think how Happy he shouldst be, if he was in that Man Condition, and in the Mean time never think of Enjoying his own, who may perhaps in many respects be more Happier than that of his neighbour, whom he so much admires.

Weak minds frequently Fancy themselves to be bigger and worthier than they is ; and other people to be Lesser and more unworthier : and the consequence of this wretched pride are often Fatal to the possessors of it, or at Least serves to render them contemptible in the eyes of them whose good Opinion they be the most Fondest to engage. Many a Man to avoid a Present and less evil, run blindfold into a Greater ; and there is others, which, to gratify a revengeful humour, Lays a foundation for Repentance for all their Life to Come. Our good nature shouldst always be Manage with Prudence ; We may forgive a Injury ; but we should not encourage the person which have injure us, to repeat the offence. The most Worthless fellows is Oftentimes the most Vainest, and attributes to themselves the Glory of every thing, tho' they Contributes nothing to any good Purpose. It is more better to Profit the bad on Account of the Good, than to be wanting to the Good on Account of the bad, when they cannot be separated : such are the way of Divine providence.

Backbiters and pickthanks is the most basest of men ; and it cannot fail of giving pleasure to every one, when they are detect, and meets with their deserts. You mayst know, that a Sense of Goodness
still

still subsist in The minds of the most Corrupt Men ; and that men, however Negligent, is not quite Void of Shame ; for almost all dissembles their Crimes, and when they have succeed, they Enjoy indeed the fruits of their Actions themselves.

We ought not to put up our petitions to heaven For Every thing we wanteth, or to be Relieve from any Petty vexation ; much less ought us to take pet, if our impertinent prayers is not immediately Answer. Some men is but Little consistent with themselves in contrary matters ; they severely despiseth pleasure, yet in pain is quite Effeminate ; they neglect Glory, but is quite cast Down in Infamy. Many know not the force of Virtue ; they only usurp the Name but is Strangers to her Influence.

Obligations and benefits is cast away upon two Sorts of people ; they, which does not understand them, and they, which is not Sensible of them. It is reasonable for one requiring pardon for faults, to return them again. Humanity forbid a man to be Proud towards his fellows ; it Forbids he to be covetous. What mean the covetousness of Old age ? For can any thing be more absurder, than to Seek so much the more Provision, by how much the less of the journey remain ?

They which Banisheth delicacy from friendship, deprives it of her most noblest Ornament. In any Misfortune who befall us, we should Use our Best resolution to extricate ourself from them, and not by vain and Fruitless complaints aggravates the Evil. Friendship are not pure, but where a Friend is belove with the whole Heart, as we say, for his own sake ; all profit and Emolument being laid aside.

We

We is soon satisfied with ourself ; we easily Assent to them which affirms that we is very Good or very Wise : We are so fond of ourselves, that we is willing to be Praise. They be easily Pardon which does not Endeavour to persist in, but to recal themselves from their Error. The consolation, who arise from the Misfortunes of others, are Light ; but there are another more weightier, whom I Hope is your Support, as it certainly is mine, to be Trouble at Nothing, while I is free from blame.

Quiet-minded men has always peace within ; for tho' the Natural passions of human nature does accompany them, yet they be calm and easy, because they is ever Content with the Dispensations of Divine providence. What is the pleasures of sense, compared to them of a Good conscience ? And what the Enjoyments of this Fleeting life to them of Eternity ? Satisfaction, which is attended with Satiety and surfeits, and flatten in the very tasting, To joys who shalt Endure for ever fresh, and always blooming ? These be what a wise and Good man will always prefer.

When it be advised, that we shouldst command ourself, this be advised, that reason should restrain Rashness, and shouldst command the Inferior Part of the Soul. All things who seems Evils to other men, wilt be soften and turn to Good, if your virtue riseth Eminent above them ; only be assure, that Nothing are good but what be Right and Fit, and all the inconveniences attending it will in their own right be call Goods, when Virtue have adorned them ; and give them a Grace.

Has not some without much discipline and Subtile instructions prove good Men, and made great proficiency

ency in the School of virtue, while obedient only to bare Precepts? I grants it; but this are owing to a happy disposition and Good natural parts, who at first view apprehends what is fit and Right. Him that would be truly happy, must think his own lot best; and so lives with Men, as considering that God sees him; and so speak to God, as if men heard him.

The Dangers whom we apprehends, and the blessings we Hope for, looks generally a great Deal more Bigger, and more Considerable at a Distance than they Really is: for mankind is almost Continually deceive by his Hopes and Fears. Things at Hand we see, as they really is; far off, as they only seem to be, and our imagination being set on work, makes sometimes Mountains of Molehills: Patience and Consideration only in all such cases is Able to set our Judgments right.

As Swallows in summer time, so false friends is at hand in the Serene Time of life; as soon as they shalt see the winter of fortune, they all fly away. Take heed thou offends not Thy Parents; but if Thou has done any thing Worthy of their Anger, be Sorry for thy crime: Beg their pardon upon thy Bended knees for A token of thy repentance. If thou does so, they will perhaps Pardon thee: but if not, thou must expect Punishment.

Oh the wickedness of them Bloody men, which thirst after their neighbour blood! Men of such barbarous cruelty deserves to Be thrust out into the fields among Beasts, who they be like, Except that They exceeds them in blood thirstiness. O gracious powers, what are there in life that can be Term long? Nothing seem to be lasting, after it period are arrived; for whenever

214 SELECT SENTENCES, &c.

ever that period cometh, there be an end of all that is lapsed; and nothing remaineth but what are gained by acts of virtue and Beneficence.

Of the Qualifications necessary to be acquired, and the Conduct to be observed by *Young Persons*, in Order to render them in *that*, and the *subsequent* Stages of life respectable and happy.

§ 1. *The Necessity of forming religious Principles at an early Age.*

As soon as you be Capable of reflection, you must perceive, that there are a right and a wrong in Human actions. You sees that them, which is born with the same advantages of fortune, be not all equally Prosperous in the course of Life. While some of them by Wise and Steady conduct attains distinction in the world, and Pass their days with comfort and Honour; others of the same rank by mean and vicious behaviour, forfeits the advantages of Their birth, involves themselves in much misery, and End in being a disgrace to their friends, and a burden on society. Early then you may learn, that it is not on the External condition in whom you finds yourselves placed, but on the part which you is to act, that your Welfare or unhappiness, your honour or infamy depend. Now, when Beginning to Act that part, what Can be of greater moment, than to regulate your plan of Conduct with the most serious attention, before you have yet Committed any Fatal or irretrievable errors? If, instead of exerting reflection for this valuable purpose, you deliver yourselves up at so Critical a Time, To sloth and pleasure; if you refuseth to listen to any counsellor
but

but Humour, or to attend to any pursuit except that of amusement ; if you allow yourselves to float loose and careless on the tide of Life, Ready to receive any direction whom the current of fashion mayst Chance to give you ; what can you expect to Follow from such beginnings ? While so many around you is undergoing the Sad consequences of a Like Indiscretion, for what Reason shall not these consequences extend to you ? Shalt *you* only attain success without that preparation, and escape dangers without that precaution, which are required of others ? Shall happiness grow up to *you* of its own accord, and Solicit your Acceptance, when, to the rest of mankind, it be the fruit of Long cultivation, and the acquisition of labour and Care ? Deceive not yourselves with such arrogant hopes. Whatever are your rank, Providence will not, for *your* sake, Reverse its Established order. By listening to Wise admonitions, and tempering the vivacity of youth with a Proper mixture of serious thought, you mayst ensure cheerfulness for the rest of your life ; but by delivering yourselves up at Present to giddiness and Levity, you lay the Foundation of Lasting heaviness of Heart.

§ 2. *The Acquisition of virtuous Dispositions and Habits a necessary Part of Education.*

When you looks forward to those plans of life, which either your circumstances has Suggested, or Your friends hath proposed, you will not Hesitate to acknowledge, that in order to pursue Them with Advantage some previous discipline are requisite. Be assured, that whatever are to be your profession, no education are more Necessary to your success than

the acquirement of Virtuous dispositions and habits. This be the Universal preparation for every character and Every station in life. Bad as the world Be, Respect is always paid To virtue. In the Usual course of human Affairs it will be found, that a Plain Understanding joined with acknowledged worth, contribute more to prosperity, than the most brightest Parts without probity and Honour. Whether science, or Business or public life is your aim, Virtue still enter for a principal share into all those Great departments of society. It be connected with Eminence, in every Liberal art; with reputation, in every branch of Fair and useful business; with distinction in every Public station. The vigour which it giveth the mind, and the Weight which it Adds to character; the Generous sentiments which it Breathes, the undaunted spirit which it inspires, the ardour of diligence which it Quickens, and the freedom which it Procures from pernicious and dishonourable avocations, is the foundations of all that are High in Fame, or Great in success among men. Whatever ornamental or Engaging endowments you now Possesses, Virtue are a necessary requisite, in order to their shining with Proper Lustre. Feeble by the Attractions of the most fairest form, if it is Suspected, that nothing within Correspond to the pleasing appearance without. Short is the triumphs of Wit, when it be supposed to Be the vehicle of Malice. By whatever arts you mayst at first attract the attention, you canst Hold the esteem and secure the hearts of others only by amiable dispositions, and the Accomplishments of the mind. These are the qualities whose influence wilt Last, when the lustre of all That once sparkled and Dazzled have passed away.

§ 3. *The Happiness and Dignity of Manhood depend on the Conduct of the youthful Age.*

Let not the season of Youth be Barren of improvements, so essential to your Future felicity and honour. Your character are now of your own forming; your fate are in some measure put into your own hands. Your Nature be as yet pliant and soft: Habits has not established their dominion: Prejudices has not preoccupied your understanding. The World have not had time to Contract and debase your Affections. All your powers are more vigorous, disembarrassed, and Free, than they will be at any other future period. Whatever impulse you now give to your desires and Passions; the direction is Likely to continue. It will form the Channel in whom your life are to run; nay, it mayst determine its everlasting issue. Consider, then, the employment of this important period, as the most highest trust which shall ever be committed to you; as, in a Great measure, Decisive of your happiness, in Time, and in Eternity. As in the succession of the seasons, Each, by the invariable laws of nature, affects the productions of what be next in course; so, in human Life, every Period of our Age, according as it be well or ill Spent, Influence the Happiness of that which is to follow. Virtuous youth gradually bring forward accomplished and flourishing manhood; and such Manhood pass of itself, without Uneasiness into respectable and tranquil old age. But when nature is turned out of its Regular course, disorder take place in the Moral, just as in the Vegetable world. If the spring puts forth no blossoms, in Summer there will be no beauty, and in

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autumn

autumn no fruit : So, if youth is trifled away without Improvement, Manhood wilt be Contemptible, and old age Miserable.

§ 4 *Piety to God the Foundation of good Morals.*

What I shall first recommend, are piety to God. With this I begin, both as the foundation of Good morals, and as a disposition Particularly graceful and becoming in Youth. To be Void of it argue a cold heart, destitute of some of the Best affections which belongs to that age. Youth are the season of warm and Generous emotions. The heart should then spontaneously rise into the admiration of what be great ; glow with the love of what be fair and Excellent ; and Melt at the discovery of Tenderness and goodness. Where canst any object be found, so Proper to Kindle those affections, as the Father of the universe, and the author of all felicity ? Unmoved by veneration Canst you Contemplate that grandeur and Majesty which his works every where displays ? Untouched by Gratitude, can you view that Profusion of good, which in This pleasing Season of life his Beneficent Hand Pour around you ? Happy in the love and Affection of those with which you is Connected, Look up to the supreme being, as The inspirer of all the friendship which have ever been Shown you by others ; himself your best and your first Friend ; formerly the supporter of your infancy, and the guide of your childhood ; now the Guardian of your youth, and the Hope of your coming years. View religious homage as a natural expression of Gratitude to him for all his goodness. Consider it as the Service of the god of your fathers ; of him to whom
your

your parents Devoted you; of him which in Former ages your ancestors Honoured; and by which they be now Rewarded and blessed in heaven. Connected with so many tender Sensibilities of Soul, Let religion be with you, not the cold and barrén Offspring of speculation, but the warm and vigorous dictate of the heart.

§ 5. *Religion never to be treated with Levity.*

Impress your minds with reverence for all that be sacred. Let no wantonneſs of Youthful ſpirits, no compliance with the Intemperate mirth of others, ever betray you into profane ſallies. Beſides the guilt that are thereby incurred, nothing Gives a more odious appearance of Petulance and preſumption to youth, than the Affectation of Treating religion with levity. Inſtead of being an Evidence of Superior underſtanding, It diſcover a Pert and ſhallow mind, which, Vain of the firſt ſmatterings of knowledge, preſume to make light of what the reſt of mankind reveres. At the ſame time you is not to imagine, that, when exhorted to be religious, you be called upon to become More formal and ſolemn in your manners than others of the ſame Years; or to erect yourſelves into ſupercilious reprovers of thoſe Around you. The ſpirit of True religion breathe gentleneſs and Affability. It giveth a Native, unaffected eaſe to the behaviour. It be Social, Kind, and Chearful; far removed from that gloomy and illiberal ſuperſtition which Clouds the brow, ſharpens the temper, Dejects the ſpirit, and teach men to fit themſelves for another world, by neglecting the concerns of this. Let your religion, on the contrary, connect preparation for heaven with an

Honourable discharge of the duties of Active Life. Of such religion discover on every Proper occasion, that you be not ashamed; but avoid making any unnecessary Ostentation of it before others.

§ 6. *Modesty and Docility to be joined to Piety.*

To piety Join modesty and Docility, reverence of your Parents, and submission to those which is your superiors in Knowledge, in station, and in years. Dependence and Obedience Belongs to youth. Modesty are one of its chief ornaments; and have ever been esteemed a presage of Rising Merit. When entering on the career of Life, it be your part, not to assume the Reins as yet into your hands; but to commit yourselves to the guidance of the more experienced, and to become Wise, by the wisdom of those who has gone before you. Of all the follies incident to Youth, there is none which either Deform its present appearance, or Blasts the prospect of its future Prosperity, more than self-conceit, Presumption and obstinacy. By checking its natural progress in Improvement, they fixes it on long Immaturity; and frequently produces mischiefs, which can never be repaired. Yet these is vices too commonly found among the young. Big with Enterprize, and elated by hope, they Resolves to Trust for success to none but themselves. Full of their own Abilities, they Deride the admonitions who is given them by their friends, as the Timorous suggestions of age. Too Wise to learn, Too impatient to Deliberate, Too forward to be restrained, they Plunge, with precipitate Indiscretion into the midst of all the dangers with whom Life abound.

§ 7. *Sincerity and Truth recommended:*

It is necessary to recommend to you sincerity and Truth. This be the basis of every virtue. That darkness of character, where we can see no heart; those foldings of art, thro' which no Native affection are Allowed to penetrate, presents an object unamiable in every Season of Life, but Particularly odious in youth. If, at a Age, when the heart be warm, when the emotions is Strong, and when nature are expected to shew herself Free and open, you can Already Smile and Deceive, what is we to look for, when you shalt be longer hackneyed in the ways of men; when interest shall have completed the obduration of your Heart, and Experience shall have improved you in all the arts of guile? Dissimulation in Youth are the forerunner of perfidy in Old age. Its first appearance are the fatal omen of Growing Depravity, and Future shame. It Degrades parts and Learning; obscure the lustre of Every accomplishment, and sinks you into contempt with god and man. As you Value therefore the approbation of Heaven, or the Esteem of the world, Cultivate the Love of Truth: In all your proceedings be direct and Consistent. Ingenuity and candour possesses the most powerful charm: they Bespeak universal favour, and carries a Apology for almost every failing. The path of truth is a Plain and safe path; that of falsehood are a perplexing maze. After the First departure from sincerity It be not in your Power to Stop. One artifice unavoidably Leads on another; till, as the intricacy of the Labyrinth encrease, you are left Entangled in your own Snare. Deceit discover a Little mind, who Stops at Temporary expedients, without rising to com-

prehensive Views of conduct. It betray at the same time a dastardly spirit. It is the Resource of one which Want courage to avow His designs, or to Rest upon himself. Whereas Openness of character Displays that Generous boldness, who ought to distinguish Youth. To set out in the world with no other principle than a crafty attention to interest, Betoken one which is destined for Creeping through the Inferior Walks of life : but to give a Early preference to honour above Gain, when they stand in competition, to Despise every advantage, who cannot be attained without dishonest arts ; to Brook no meanness, and to stoop to no dissimulation, is the indications of a Great mind, the presages of Future eminence and Distinction in life. At the same time this virtuous Sincerity be Perfectly consistent with the most prudent vigilance and Caution. It be opposed to cunning, not to true wisdom. It are not the simplicity of a weak and Improvident, but the candour of a Enlarged and Noble Mind ; of one, which Scorns deceit, because he Accounts it both Base and unprofitable, and who Seeks no disguise, Because he Needs none to hide him.

§ 8. *Benevolence and Humanity.*

Youth are the proper season of Cultivating the Benevolent and humane affections. As a great part of your happiness be to depend on the connections which you Form with others, it is of High importance that you acquire betimes the temper and the Manners which will render such connections comfortable. Let a sense of Justice Be the foundation of all your social qualities. In your most early intercourse with the world, and even in your Youthful amusements, let no unfairness be found. Engrave on your mind that Sacred

cred rule "of doing in all Things to others, according as you wish that they should do unto you." For this end impress yourselves with a deep sense of the Original and Natural equality of men. Whatever advantages of birth or fortune you possesseth, never display them with an ostentatious superiority. Leave the subordinations of rank, to regulate the intercourse of more advanced years. At present it Become you to act among your companions, as Man with man. Remember how unknown to you is the vicissitudes of the world; and how often they, on which Ignorant and contemptuous Young men once looked down with scorn, has risen to be their superiors in future years. Compassion be an emotion, of which you never ought to be ashamed. Graceful in youth is the tear of Sympathy and the heart that Melts at the Tale of woe. Let not ease and indulgence Contract your affections, and wrap you up in selfish enjoyment. Accustom yourselves to think of the distresses of Human life; of the solitary cottage, the Dying parent, and the weeping orphan. Never sport with pain and Distress in any of your amusements; nor treat even the most meanest insect with wanton Cruelty.

§ 9. *Courtesy and engaging Manners.*

In order to Render yourselves amiable in Society, Correct every appearance of Harshness in behaviour. Let that courtesy distinguish your demeanour, which Springs not so much from Studied politeness, as from a mild and Gentle heart. Follow the customs of the world in Matters indifferent; but Stop when they becomes sinful. Let your manners be Simple and natural; and of course they will be Engaging. Af-

fection is certain Deformity. By forming yourselves on fantastic models, and vying with one another in every Reigning folly, the Young begins with being ridiculous, and End in Being vicious and immoral.

§ 10. *Temperance in Pleasure recommended.*

Let me particularly exhort Youth to temperance in Pleasure. Let me admonish them to beware of that Rock on whom thousands from race to race Continues to split. The love of pleasure, natural to Man in Every Period of his Life, Glow at this Age with excessive ardour. Novelty add fresh Charms, as yet, to every gratification. The world appear to Spread a continual feast; and Health, vigour, and High spirits Invites them to partake of it without Restraint. In vain we warns them of Latent dangers. Religion are accused of insufferable severity in prohibiting enjoyment; and the old, when they Offer their Admonition, is upbraided with having forgot that they once was young. And yet, to what do the constraints of religion and the counsels of Age with respect to pleasure Amount? They may all be Comprized in a few words—not to Hurt yourselves, and not to Hurt others by your Pursuit of pleasure. Within these bounds pleasure are lawful; beyond them it becometh criminal, Because it be Ruinous. Is these restraints any other than what a Wise man wouldst chuse to Impose upon himself? We calls you not to renounce pleasure, but to enjoy it in safety. Instead of abridging it, we Exhort you to Pursue it on a Extensive plan. We proposes Measures for securing its possession, and for Prolonging Its duration.

§ 11. *What-*

§ 11. *Whatever violates Nature, cannot afford true Pleasure.*

Consult your whole nature, Consider yourselves not only as Sensitive, but as Rational beings ; not only as rational, but social ; not only as Social, but immortal. Whatever Violate your nature in any of These respects, cannot afford true pleasure ; any more than that, which Undermine an Essential part of the Vital system, canst Promote health. For the truth of this conclusion we Appeal not merely to the authority of religion, nor to the Testimony of the aged, but to yourselves, and your own experience. We asketh whether you Have not found, that in a course of Criminal excess your pleasure was more than Compensated by Succeeding pain. Whether, if not from every particular instance ; Yet from every habit at least of unlawful gratification, there didst not spring some thorn to Wound you ; there didst not arise some consequence to make you Repent of it in the issue ? How long will you repeat the same Round of pernicious folly, and Tamely expose yourselves to be Caught in the same snare. If you hath any consideration, or any firmness left, avoid temptations, for whom you have found yourselves Unequal, with as much care, as you wouldst shun pestilential infection. Break off all Connections with the loose and profligate.

§ 12. *Irregular Pleasures.*

By the Unhappy excesses of Irregular pleasures in youth, how many Amiable dispositions is corrupted

or destroyed ! How many rising capacities and powers is suppressed ! How many flattering hopes of Parents and friends be totally extinguished ! Who but must drop a tear over human nature, when he Behold that morning who arose so Bright, over-cast with such Untimely darkness ; that good humour, which once captivated all hearts, that Vivacity, which sparkled in every Company, those abilities, who were fitted for adorning the Highest station, all Sacrificed at the Shrine of Low sensuality ; and one who were formed for Running the fair Career of life in the midst of public esteem, cut off by his vices at The beginning of his Course, or Sunk for the whole of it into insignificancy and contempt ! These, O sinful pleasure, is thy trophies ; It be thus, that co-operating with the foe of God and man, thou degrades Human honour, and Blast the Opening prospects of Human felicity.

§ 13. *Industry and Application.*

Diligence, industry, and proper Improvement of time is material duties of the young. To no purpose be they endowed with the best abilities, if they Wants activity for Exerting them. Unavailing in this case will be every direction that can be given them, either for their Temporal or spiritual welfare. In youth the habits of industry is most easily acquired : In youth the incentives to it is Strongest from ambition and from duty, from emulation and Hope, from all the prospects which the Beginning of life afford. If dead to these calls you already Languishes in Slothful inaction, what will be able to quicken the more sluggish current of Advancing years ? Industry are not only
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the instrument of Improvement, but the foundation of Pleasure. Nothing are so Opposite to the True enjoyment of life, as the relaxed and Feeble state of an indolent Mind. He which is a stranger to industry, may Possess, but he canst not enjoy. For it be labour only who gives the relish to pleasure. It be the Appointed vehicle of every Good to man. It is the Indispensable condition of our possessing a Sound mind in a Sound body. Sloth are so inconsistent with both, that it be hard to determine, whether it be a more greater Foe to virtue, or to health and happiness. Inactive as it be in itself, its effects is Fatally powerful. Though it appears a slowly flowing stream, yet it underminest all that is Stable and flourishing. It not only Sap the foundation of every virtue, but pours upon you a deluge of Crimes and Evils. It be like water who first Putrifies by stagnation, and then sends up Noxious vapours, and fill the atmosphere with death. Fly therefore from Idleness, as the Certain parent both of guilt and of ruin. And under Idleness I includes not mere inaction only, but all that circle of Trifling occupations, in which too many Saunter away their Youth; perpetually engaged in frivolous Society, or public amusements; in the labours of dress, or the ostentation of their persons. Is this the foundation which you lays for future Usefulness and Esteem? By such accomplishments do you hope to Recommend yourselves to the thinking part of the world, and to answer the expectation of your Friends, and your Country?—Amusements Youth requires: it were vain, it were cruel to prohibit them. But, though allowable as the relaxation, they are most Culpable as the Business of the young.

228 SELECT SENTENCES, &c.

For they then becometh the gulph of Time, and the Poison of the mind. They foment bad Passions. They weaken the manly Powers. They sink the native vigour of youth into Contemptible effeminacy.

§ 14. *The Employment of Time.*

Redeeming your time from Such dangerous waste, seek to fill it with employments which you mayst Review with satisfaction. The acquisition of knowledge are one of the most Honourablest occupations of youth. The Desire of it Discover a liberal mind, and is connected with many accomplishments and many virtues. But though your train of Life shouldst not Lead you to Study, the course of Education always Furnish Proper employments to a Well-disposed mind. Whatever you pursues, be Emulous to Excel. Generous Ambition and sensibility to praise is, especially at your age, among the marks of virtue. Think not, that any affluence of fortune, or any elevation of rank, exempt you from the duties of application and industry. Industry be the law of your being; it is the demand of nature, of reason, and of God. Remember always that the years who now Pass over your heads, Leaves permanent memorials behind them. From your thoughtless minds they may escape; but they Remains in the remembrance of God.— They Form a important part of the register of your life. They wilt hereafter bear testimony, either for or against you, at that day, when for all your actions, but Particularly for the employments of youth, you must give an Account to God. Whether

ther your future course are destined to be Long or short, after this manner it Shouldst commence; and if it Continues to be thus conducted, its conclusion, at what time soever it arrivest, will not be Inglorious or unhappy.

§ 15. *The Necessity of depending for Success on the Blessing of Heaven.*

Let I finish the Subject with recalling you attention to That dependence on the blessing of heaven, which Amidst all your endeavours after improvement, you oughtest continually to Preserve. It be too common with the young, even when They resolves to Tread the path of Virtue and honour, to set out with Presumptuous confidence in themselves. Trusting to their own abilities for carrying them Successfully through life, they are Careless of applying to god, or of deriving any assistance from what they is apt to Reckon the gloomy discipline of religion. Alas! how Little dost they know the dangers who Awaits them? Neither human wisdom, nor human virtue, Unsupported by religion, is equal for the Trying situations who often occurs in Life. By the shock of temptation, how frequently has the most virtuous intentions been overthrown! Under the pressure of disaster, how often have the greatest constancy Sunk! Destitute of the favour of god, you art in no better Situation, with all your Boasted abilities, than orphans left to wander in a Trackless desert, without any Guide to Conduct them, or any shelter to Cover them from the Gathering storm. Correct, then, this ill-founded arrogance.

220 SELECT SENTENCES, &c.

gance. Expect not that Your Happiness can be Independent of him which made you. By faith and Repentance Apply to the redeemer of the world. By piety and prayer seek the protection of the god of Heaven. BLAIR.

EPITOME OF RHETORIC.

AS Grammar teaches the Art of Speaking and Writing with *Plainness* and Propriety; so *Rhetoric* is the Art of Speaking and Writing with *Elegance* and *Dignity*, in order to *instruct*, *persuade*, and *please*.

Rhetoric is divided into four general Branches, viz. *Invention*, *Disposition*, *Elocution*, and *Delivery*.

1st. Of INVENTION.

Invention is the Art of finding out the most proper Arguments to persuade and please.

2d. Of DISPOSITION.

Disposition is the Art of disposing the several *Parts* of the Discourse in the most proper Manner to persuade; these Parts are six in Number, the *Exordium*, the *Narration*, the *Proposition*, the *Confirmation*, the *Confutation*, and the *Peroration* or *Epilogue*.

Note. The *Confirmation* and the *Confutation* are both comprehended under the common Name of *Contestation*.

The *Exordium* is the Beginning of the Oration or Discourse, where the Orator gives his Auditors its End and Design, and prepares them to hear him with Kindness and Attention.

The *Narration* is a Recital of the Facts in the Manner as they happened, in order to draw from thence the Arguments for the *Confirmation*.

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The *Proposition* is that Part of the Discourse which proposes briefly the whole Sum thereof.

The *Confirmation* is the Establishing of a Proposition by Arguments, and is therefore the chief Part of the Discourse.

The *Confutation* is that Part of the Discourse wherein the Orator endeavours to refute and overthrow the Arguments of his Opponent.

The *Peroration* or *Epilogue* is the Conclusion or Close of the whole Discourse; wherein the Orator sums up the strongest and principal Arguments, and endeavours by exciting the Passions of the Auditors, to gain their Assent.

3d. Of ELOCUTION.

Elocution is the Art of expressing what has been already invented and disposed, in Terms and Expressions the most proper to persuade.

To give Dignity to Elocution, we make use of Tropes and Figures.

Of TROPES.

A *Trope* is a Word that is carried from its own natural Signification, to another that is more strong and expressive.

In a Trope there are two Things to be considered.

1st. The *Species*.

2d. The *Affections*.

The Species of a Trope are four, viz. the *Metaphor*, *Metonymy*, *Senecdoche*, and *Irony*.

Of the Metaphor.

The *Metaphor* is a Trope, wherein a Word is transferred from its proper Signification to another, on account of some Resemblance that is between them;
or

or it is a Simile or Comparison intended to illustrate the Thing we speak of, without the Sign of Comparison. Thus when we say, *God is a Shield to good Men*; by the Word *Shield* is, by a *Metaphor*, meant the Providence and Favour of God: For as a Shield guards him who bears it against the Attacks and Strokes of an Enemy; so the Providence and Favour of God protects good Men from Malice and Misfortunes. So likewise Christ is called in Scripture a *Vine*, a *Rock*, a *Lamb*, &c. and Man is called a *Shadow*, *Flower*, *Grass*, &c. In a Word, a *Metaphor* may be drawn from every Thing that can have a Likeness, and not only illustrates the Subject it is intended to raise and improve, but conveys to us a fresh and a lively Image. But the Orator must be cautious not to allow himself here all the Licences which might be tolerated in a Poet. For though among all the Tropes, there is none more elegant, or more ornamental and graceful, in a Discourse than the Metaphor, yet it must not be too far fetched, nor too often reiterated. For in the one Case, it renders the Similitude dark and obscure; and in the other, a too immoderate Use of it incumbers the Discourse, and makes it heavy and tiresome.

Of the Metonymy.

The *Metonymy* is a Trope by which one Word is put for another, on Account of some Relation or Dependence which there is between them. This is done six Ways.

- 1st. When the *Cause* is put for the *Effect*.
- 2d. When the *Effect* is put for the *Cause*.
- 3d. When the *Subject* is put for the *Adjunct*.
- 4th. When the *Adjunct* is put for the *Subject*.

5th.

5th. When the *Accident* is put for the *Consequent*.

6th. When the *Consequent* is put for the *Accident*.

1st.

The *Cause* is put for the *Effect*.

1st. When the *Inventor* or *Author* is put for the Thing *invented* or *composed*. As *Mars*, for *War*; *Neptune*, for the *Sea*; *Bacchus*, for *Wine*; *Mercury*, for *Eloquence*; *Venus*, for *Love*; *Cicero*, or *Horace*, for their *Works*.

2d. When the *Instrument* is put for the Thing *effected* by it, as the *Tongue*, for the *Speech*; the *Sword*, for the *Slaughter*; *Arms*, for *War*; the *Hand*, for *Handwriting*.

3d. When the *Name* of the Matter is put for the Thing *made* of it. As *Brass*, *Silver*, *Gold*, for *Money* made of these Metals.

2d.

The *Effect* is put for the *Cause*.

The *Effect* is put for the *Cause*, whether *efficient*, as when we say *Victory is naturally insolent and proud*; that is, it makes the Conquerors insolent and proud. As also, *Death is pale*; *Fear, sad*; *Anger, hasty*, &c. Or *final*, as when Virgil says, *Phyllis would gather Garlands of Flowers for me*; that is, *would give me Tokens of her Love*.

3d.

The *Subject* is put for the *Adjunct*.

1st. When the *Subject* is put for the *Adjunct* or *Quality inherent*. Thus, the *snow* of the *Head*, is put for *white Hairs*. We likewise say, the *Vermillion* of her *Lips*; the *Roses and Lillies* of her *Complexion*; her *silver Locks*, &c. In like Manner, the *Heart* is put for *Wisdom*, because *Wisdom* hath its *Seat* there.

2d.

2d. When the *containing* Subject is put for the Thing *contained*. As the *Glass*, for the *Wine*; the *Purse*, for the *Money* contained in it.

3d. When the *Place* or *Country* is put for the *Inhabitants*. As the *City*, for the *Citizens*; the *Prison*, for the *Prisoners*; *England*, for the *English*.

4th. When the *Place* is put for the Things done in it. As the *Temple*, for the *holy Exercises* and *divine Worship* performed in the *Temple*.

5th. When the *Possessor* is put for the *Thing* possessed. As *He is now with me*; that is, at my *House*.

6th. When the *General* is put for the *Troops*. As *Hannibal was conquered*; that is, *Hannibal's Army*.

7th. When the *Patron* or *Advocate* is put for the *Client*. As the *Cause went against the Attorney-General*; that is, against the *Client* whom he represented.

8th. When the *Transactions* or *Accidents* of a Thing are put for the *Season* itself. As the *Harvest*, for *Summer*; *Cold*, for *Winter*, &c.

9th. When the *Name* of the Thing *signified* is put for the *Sign*. As the *Venus of Medicis surpasses all the rest*; that is, the *Statue* of *Venus*.

4th.

The *Adjunct* is put for the *Subject*.

1st. When the *Names* of *Virtues* or *Vices* are put for the *Persons* to whom they are adjoined. As *on this Side, Modesty is engaged*; on *that, Impudence*; that is, *modest Men*, &c.

2d. When the Thing *contained* is put for the Subject containing. As, *they crown the Wine*, that is, the *Bowl* containing the *Wine*.

3d. When the *Time* is put for the *Persons* or *Things* subject thereto. As, *the Insolence of the Age*; that is, of the *Men* of the *Age*.

4th.

4th. When the *Sign* is put for the *Thing* signified. As *the Mitre*, for the *Episcopal Dignity*; *the Gownsmen*, for the *Civilian*.

5th.

The *Antecedent* is put for the *Consequent*, when that which goes *before* is put for that which *follows*. As *they have lived*, for *they are dead*. *He once was*, for *he is no more*,

6th.

The *Consequent* is put for the *Antecedent*, when that which *follows* is put for that which goes *before*. As, *he is buried*, for *he is dead*. We likewise say, *he is hastening to the Grave*, that is, to *Death*.

Of the Synecdoche.

The *Synecdoche* is a *Trope*, wherein the *Whole* is put for a *Part*, or a *Part* for the *Whole*; and this is effected four Ways.

1st. When the *Whole* is taken for a *Part*; as, *the Army was so great, as drank Rivers dry*; that is, *Part* of the *Water* in the *Rivers*.

2d. When a *Part* of the *Whole* is taken for the *Whole* itself; as, *a Fleet of a hundred Sail*; that is, of *a hundred Ships*; as also to receive a *Man* under our *Roof*; that is, in our *House*; *to pay so much a Head*; that is, *so much a Man*.

3d. When a *special* or *particular* Sort is taken for a more *general* of the same Kind; as the *boisterous Boreas*, for the *Wind* in general; the *Falernian Juice*, for any good *Wine*; the *Sword*, for all Manner of offensive *Weapons*.

4th.

4th. When a *general* Sort is taken for a *particular* of the same Kind; as, the *Bird*, for the *Eagle*; the *Beast*, for the *Horse*; *Mortals*, for *Men*.

By this Trope likewise the *Singular* Number is taken for the *Plural*; as, *Man that is born of a Woman*, that is, *Men* that are born, &c. So the *Plural* for the *Singular*; as, *the Thieves also which were crucified with him upbraided him*, that is, *one of the Thieves*. As also, a *certain* fixed Number, for an *uncertain* one; as, a *Thousand*, for a great many; or a round Number, for one greater or less. Sometimes a single *collective* Word is put to express Multitudes with more Clearness and Vehemence than Plurals would do; as, the *Theatre burst out into Tears*; that is, the *People* in the Theatre.

Of the Irony.

The *Irony* is a Trope by which in Derision we speak the contrary to what we think or mean. It is made Use of in Railleries and sharp humourous Witticisms; or where we want to press hard upon our Adversary; for an Ironical Encomium exposes him much more, than a direct Reproach, as it seems accompanied with a great deal more Contempt. Thus, *Good Morrow, my pretty Fellow; upon my Word, thou hast acquitted thyself very handsomely*. By which he is sneeringly taking him to task for his Neglect.

Here it may not perhaps be improper to remark, that when a *dying* or *dead* Person is insulted with Scoffs and *ironical* Tartness, it is properly called a *Sarcasm*. Such was the Behaviour of *Thomyris* towards the Corps of *Cyrus*, whose Head she caused to be struck off, and thrown into a Bowl of Blood, saying at the same Time, *Take now thy fill of Blood, which thou hast always so much thirsted after*. But every keen satirical Expression,

sion, is by Custom called a Sarcasm.—When a sharp, affronting Piece of Raillery is made Use of, but however, not otherwise attended with ill Usage, it is called a *Diafyrmus*; thus, *You gaggle like a Goose among the tuneful Swans.*

When a Speech is both insulting and jocose at the same Time, wherein polite and soft Words are used, to express Things that are uncouth and unpleasant in themselves, it is called a *Charientismus*; thus, *Gentle Words, my dear Sir, do not be in such a Rage!*

When a merry unpleasant Speech is used without Reproach, it is called an *Asterismus*; thus, when one said, *that if he should be turned out of his House, he knew not where to put his Head.* Another answered, *that he might put it in his Cap.*

When a scoffing Taunt is used, wherein the Nose has a greater Share than the Voice, it is called a *Myæterismus*.

When a literal Repetition of the Words of some other Person is made, with a Mimicking of his Accent, Tone of Voice, and Gestures, in order to turn him to Ridicule, it is called a *Mimesis*.

Of the Affections of Tropes.

The Affections of a Trope are such Qualities as may put Ornament upon any of the before-mentioned Tropes; the Chief of which are these, the *Catachresis*, *Hyperbole*, *Antonomasia*, *Litotes*, *Metalepsis*, and *Allegory*.

Of the Catachresis.

The *Catachresis* is the Abuse of a Trope, when the Words are too far wrested from their natural Signification; or when one Word is put for another, for Want of the proper Word. Thus, the Word *Parricide*,

properly denotes a Murderer of his Father; but as there is no appropriated Name in English for a Murderer of his *Mother, Brother, Sister, &c.* we therefore call all those bloody, unnatural wretches, by the Name of *Parricide*. Thus also, *the Sword shall devour, &c.* Here to devour (the Property of a living Creature with Teeth) is catachrèstically applied to the Sword.

Of the Hyperbole.

The *Hyperbole* is a Trope in which Things are represented as *greater or less, better or worse* than they are, in order to raise *Admiration or Love, Fear or Contempt*.

Greater, when we say *swifter than the Wind, harder than a Diamond*.

Less, when we say, *slower than a Tortoise, poorer than Irus*.

Better, when we call a *fair Virgin, an Angel; sweet Music, Celestial Harmony*.

Worse, when we call a *proud Man Lucifer, a Drunkard, a Swine*.

But Temper and Judgment must be used both in *Excess* and *Defect*; that we neither fly too high, nor sink too low; that we neither misapply, nor carry too far our Wonder and Praises, nor our Contempt and Invectives. For to admire worthless Things, and despise Excellencies, is a sure Sign of Weakness and Stupidity; and in the latter Case, of Ill-nature and Malice besides.

Of the Antonomasia.

The *Antonomasia* is a Trope by which the *Proper* Name is used for the *Common*, or the *Common* for the *Proper*.

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The *Proper Name* is used for the *Common*, when the Name of a *Person* or *Nation* is put to denote a Man endowed with the same *Qualities* or *Manners*. Thus we say a *Nero* for a cruel Man. A *Solomon* for a wise Man. A *Gascoon* for a Bragadocia. A *Cretan* for a Liar.

The *Common* is used for the *Proper* when the *Name of the Art or Science* in which a *Person* may have excelled, is put for the *Person himself*; as the *natural Philosopher* for Aristotle. The *Orator*, for Tully. The *Poet* for Pope. Or, when the *Name of the Country* is put for the *Person* residing in it; as a *German*, a *Persian*, a *Briton*, for a *Person*, who is a *Native* of those *Countries*.

Of the Litotes.

The *Litotes* is a *Trope* when a *Word* is put down with a *Sign of Negation*, and yet as much is signified, as if we spake affirmatively, if not more: Or when less is said than signified, and whereby the *Orator* or *Speaker* for *Modesty's Sake* seems to extenuate that which he expresses; thus, *I do not refuse those Presents*; that is, I willingly accept them. *He is not the wisest Man in the World*; that is, he is not wise at all. As also *A broken and contrite Heart God will not despise*; that is, he will highly prize it.

So, if a *Man* had some just *Cause* to commend himself, he cannot by any *Means* do it in a more modest *Manner*, than in this *Form of Speech*. As if he should say, *I was not the last in the Field to engage the Enemies of my Country*. Here if he had said, *I was first*, or one of the *foremost* in the *Field*, although he had spoken never so truly, it would have favoured of *Arrogancy* and *Boasting*.

It

It may here be remarked, that the Scripture, when it would the more strongly affirm, doth it oftentimes by denying the contrary; as, *Thou shalt die, and not live; that is, thou shalt certainly die.*

Of the Metalepsis.

The *Metalepsis* is the Complication of several Tropes in one Word, wherein we proceed gradually from one Signification to another, till at last we come to the proper one. Thus, *After a few Ears of Corn, I shall find it difficult to know my Lands again.* Whereby the Word *Ears* is by a Synecdoche understood *Corn* itself, and by *Corn* is understood by a Metonymy *Harvests*, and by *Harvests* are again understood by a Metonymy *Summers*, and by *Summers, Years*, by a Synecdoche. Thus also, *The Sun of Righteousness shall arise with Healing in his Wings.* Where *Wings* it put for *Beams* by a Catachrestical Metaphor; and *Beams* for *Comfort and Refreshing* by a Metaphor.

Of the Allegory.

The *Allegory* is a Manner of Speaking, wherein a Continuation of Tropes, and especially of Metaphors, is carried on from the Beginning to the End, to express Something different to what is understood. Thus Horace, in the 14th Ode of the first Book, where he addresses the Common Wealth, under the Idea of a *Ship*, pursues the Metaphor throughout; *O Ship, new Waves will bring you back again into the Sea, O what are you doing? Bravely rush to the Harbour, &c.* Whereby the *Ship* must be understood the *Roman Republic*; by the *new Waves* new *Civil Wars*; by the *Harbour, Tranquility and Concord, &c.*

The Allegory is but a continued Metonymy in this

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Passage

Passage of Terence, *Without Bacchus and Ceres, Venus will starve*; that is, *without Wine and good Eating*, Love will grow very *languid*. But we must always take Care to close the Allegory with the same Trope with which we first began it.

Note. In the Allegory are included all the Apologues or Fables, the Parables of Scripture, all *Ænigmas*, or Riddles, and many Proverbs.

Of Figures.

A Figure is a Manner of Speaking different from the natural and ordinary Way in order to render the Discourse more *emphatical* and *ornamental*.

Figures are of two Sorts.

1st Figures of Words.

2d. Figures of Things, or Sentences.

1st. Figures of Words are such as are alike in *Name only*, or in *Signification only*, or in *Name and in Signification* both together.

Figures alike in *Name only* are the *Antanaclassis* and the *Ploce*.

Of the Antanaclassis.

The *Antanaclassis* is the Repeating of the same Word in a different Signification; as, *Care for those Things in your Youth, which may, in old Age, discharge you of Care*. That is, *provide for those Things which may discharge you of Anxiety of Mind*.

Of the Ploce.

The *Ploce* is the Repeating of the same Word to denote in one Place the Person or the Thing, and in the other his Morals or another Quality; as, *Abab will ever be Abab*; that is, *will ever be wicked*. So likewise, *What Man is there living, but will pity such a Case*

a Case, if he be a Man? Where the last Word *Man*, imports that *Humanity* or *Compassion*, proper to Man's Nature.

Figures alike in *Signification* only, are the *Synonymia* and the *Exergasia*.

Of the Synonymia.

The *Synonymia* is a Complication of Words or Expressions implying all the same Meaning, or conveying the same Ideas; as, *Is it not a certain Mark and Token of intolerable Arrogancy and venomous Envy, where the Tongue is still exercised in depraving, slandering, defacing, deriding, and condemning of other Men's Words and Works.* So likewise, *Enter not into the Path of the Wicked, and go not in the Way of evil Men. Avoid it, pass not by it, turn from it, and pass away.* This Figure must be employed, when we are sensible that one single Word cannot sufficiently express the *Dignity* or *Greatness* of the Thing in Question. But great Care must be taken to employ none but such Words as embellish the Discourse. For nothing can be more flat and insipid than a long Chain of Synonymous Words thrown in without any Manner of Necessity.

Of the Exergasia.

The *Exergasia* is a Series of Sentences or Phrases, having all the same Meaning, or implying the same Thing; as, when we describe a beautiful Woman, we say, *She hath a winning Countenance, a sparkling Eye, an amiable Presence, a cheerful Aspect.*

Note. When the Figure is employed to press an Adversary more briskly, it takes the Name of *Epimone*; as, *What didst thou covet? What didst thou wish? What didst thou desire?*

Figures alike both in Name and Signification are chiefly the *Anaphora*, *Epistrophe*, *Symploce*, *Epanalepsis*, *Anadiplosis*, *Epanodos*, *Epizeuxis*, and the *Climax*.

Of the Anaphora.

The *Anaphora* is the Repeating of the same Word at the Beginning of several Phrases or Sentences ; as, *The Voice of the Lord is powerful ; the Voice of the Lord is full of Majesty ; the Voice of the Lord breaketh the Cedars, &c.*

This Figure adds great Energy to the Discourse, and therefore is of Use to excite the Passions.

Of the Epistrophe.

The *Epistrophe* is the Repeating the same Word at the End of several Phrases or Sentences ; as, *When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child.*

Of the Symploce.

The *Symploce* is the joining together of the *Anaphora* and *Epistrophe* ; that is, the several Phrases or Sentences have their Beginnings alike, and their Endings alike ; as, *Can the Host of Heaven Help me ? Can Angels help me ? Can these inferior Creatures help me ?*

This Figure is most commonly used in Interrogatories, and serves to exaggerate Virtues and Vices.

Of the Epanalepsis.

The *Epanalepsis* is the Repeating of the same Word at the Beginning of the former Phrase and at the End of the latter ; as, *Rejoice in the Lord always, and again I say rejoice.*

Of the Anadiplosis.

The *Anadiplosis* is the Reverse of the *Epanalepsis*, and is the Repeating of a Word at the Beginning of the

the succeeding Phrase, which was at the End of the foregoing one; as, *Prize Wisdom, Wisdom is a precious Jewel.*

Of the Epanodos.

The *Epanodos* is the Repeating of those Words the last, which we had named the first, and the first, last; as, *Woe unto them who call Good Evil, and Evil Good; who put Darknefs for Light, and Light for Darknefs, &c.*

Of the Epizeuxis.

The *Epizeuxis* is the Repeating of a Word by Way of Emphasis, in order to set forth the Vehemency of the Affections and Passions of the Mind; thus David bewaileth the Death of his Son Absalom. *O, my Son Absalom; my Son, my Son Absalom; wou'd God I had died for thee, O, Absalom, my Son, my Son.*

Of the Climax.

The *Climax* is when the Word or Expression, which ends the first Member of a Period, begins the second, and so on till the Argument and Period be brought to a noble Conclusion. Thus, *knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope.*

This figurative Way of Speaking is extremely delicate and elegant.

2d. *Figures of Things, or Sentences.*

Figures of Things or Sentences are of various Sorts; some are peculiar to the *Invention*, and others to the *Disposition*.

Those that belong to the *Invention* are usually ranged under four Classes.

The 1st is those that are used for embellishing the Argumentation.

The 2d for explaining.

The 3d for amplifying.

The 4th for exciting the Passions.

1st. Those Figures which are used for embellishing the Argumentation, are the *Prolepsis*, *Anacænosis*, *Synchoresis*, and *Epitrope*.

Of the Prolepsis.

The *Prolepsis* is a Form of Speech by which the Speaker anticipates the Arguments of his Opponent, or refutes beforehand all that he conceives may be objected to him. This Figure consists of two Parts, the *Hypophora*, which proposes the Objection, and the *Antipophora*, which answers it. Thus, *What then? Shall we sin, because we are not under the Law, but under Grace?* where you have the Objection, or *Hypophora*. The Answer to which, or *Antipophora*, is in these Words, *God forbid*.

Of the Anacænosis.

The *Anacænosis* is a Figure whereby we consult with, deliberate, and, as it were, argue the Case with others. Thus, *Were it your Case, what would you answer? Tell me; I appeal to your inmost Thoughts.*

Of the Synchoresis.

The *Synchoresis* is a Figure, by which an Argument is ironically given up, in order that it may be reflected back upon the Objector; or when the Argument granted brings no less to him that grants it. Thus, *Thou believest that there is one God, thou dost well: the Devils also believe and tremble.* Thus also,
Let

*Let Christians be poor, let them be hated by a filthy World;
they are for all that Heirs of Heaven.*

Of the Epitrope.

The *Epitrope* is a Figure by which we grant to our Opponent some Point to obtain the Remainder; and this is done sometimes seriously, and sometimes by Way of Irony.

An Example of the former Kind we find in the Seventh *Eneid*. Thus, *Well, be it so; suppose we are not allowed to prevent their enjoying the Empire of Italy; yet may we divert them for a while, and delay for some Time the Accomplishment of that great Design.*

And we meet with an Instance of the Second in the Fourth Oration against *Verres*. Thus, *Be it so; I'll even allow you to wrest from the Relations of the Dead the Inheritances entailed on them; to fall foul on other People's Property; to overthrow the Laws and Testaments, the last Wills of the Dead, together with the Rights of the Living. But ought you also to drive Heroclius out of his patrimonial Estate?*

2d. Those Figures which are used for explaining, are, the *Gnome*, or *Sentence*; *Noëma*, *Æiology*, *Hypoteposis*, *Comparison*, *Paradiastole*, *Antithesis*, *Antimetabole*, *Antistrophe*, *Oxymoron*, and *Synæceiosis*.

Of the Gnome.

The *Gnome*, or *Sentence*, is a general, short, and lively Remark made on Something for or against which we declare. Thus, *Innocence is the strongest Support in Adversity; Ingratitude is detested by all Mankind.*

Of the Noëma.

The *Noëma* is the Application of the general Sentence to some particular Person or Thing. Thus, *Tully*

applies to *Cæsar* this Sentence, *That Nothing can be more popular than Benevolence*; when he tells him, *The Height of thy Greatness consists in that it is in thy Power*; and the most endearing of thy natural Perfections is, that thou art willing to save as many Wretches as thou canst.

Of the Ætiology.

The *Ætiology* is a Form of Speech whereby the Orator gives a Reason to a Proposition or Sentence. Thus, *Despise Pleasures*; for *Pleasure bought with Pain hurteth*.

Of the Hypotyposis.

The *Hypotyposis* is, when a whole Matter is expressed so particularly, and in Order, that we seem to have the Whole before our Eyes. Thus, Apostacy and Rebellion is elegantly decyphered and characterised in these Words of *Isaiah*: *The whole Head is sick, and the whole Heart faint: from the Sole of the Foot even unto the Head, there is no Soundness in it; but Wounds and Bruises, and putrifying Sores, &c.*

Of Comparison.

Comparison is a Form of Speech by which we set off and illustrate one Thing, by resembling and comparing it to another. And this is done when the Example brought in is either *like, unlike, or contrary*.

1st. Like Things are compared among themselves: thus, in this beautiful Comparison of *Seneca*, *As such, as consider that they are but Lodgers or Tenants of an Estate, do commonly set their Hearts less upon it, and quit it with less Reluctance*; in the same Manner, those who can persuade themselves that their Body, that Out-
caste

case of their Soul, was only lent them for a short Time by Nature, do live more temperately, and die more willingly.

2d. Unlike Things are compared from the less to the greater, or the greater to the less.

From the *less* to the *greater*; thus, *For if the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the unclean, sanctify to the purifying of the Flesh; how much more shall the Blood of Christ, who, through the eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works to serve the living God.*

From the *greater* to the *less*; thus, *If the righteous scarcely be saved, where shall the Ungodly and the Sinner appear?*

3d. Contraries are compared by opposing one another; thus, *He that prefers wealthy Ignorance before chargeable Study, prefers Contempt before Honour, Darkness before Light, and Death before Life.*

Of the Paradiastole.

The *Paradiastole* is a Figure which explains Things that are opposite and different; thus, *It is not Policy, but Knavery; he is not frugal, but covetous; 'tis not Courage, but Rashness.*

Of the Antithesis.

The *Antithesis* is a Figure which places Contraries in Opposition one to another, in *Words, Sentences, or Parts* of a Sentence.

In *Words*; thus, *He is gone from painful Labour to quiet Rest; from Sorrow to Joy; from transitory Time to Immortality.*

In

In Sentences; thus, *Art thou rich? Rob not the Poor. Art thou wise? Beguile not the Simple. Art thou strong? Tread not the Weak under thy Feet.*

In Parts of a Sentence; thus, *the Wise shall inherit Glory; but Shame shall be the Promotion of Fools.*

Of the Antimetabole.

The *Antimetabole* is a Form of Speech which inverts the Order of the Words, so that the Meaning thereby is quite altered; thus, *A Poem is a speaking Picture; a Picture is a mute Poem. We must eat to live, and not live to eat.*

Of the Antistrophe.

The *Antistrophe* is a Way of turning or explaining to our Advantage, the very Words and Expressions that were employed against us; thus, *Had I killed him, as you report, I had not said to bury him. So likewise, he answered, and said, it is not meet to take the Children's Bread, and to cast it to Dogs. And she said Truth, Lord; yet the Dogs eat of the Crumbs which fall from their Master's Table.*

Of the Oxymoron.

The *Oxymoron* is a Figure which gives to Things Epithets of a quite contrary Signification, and which seem to destroy one another; thus, *He was never less at Leisure, than when at Leisure; nor less alone, than when alone.*

Of the Synæciosis.

The *Synæciosis* is a Figure that unites in the same Idea Things that are directly opposite; thus, *The covetous Man is as much deprived of what he actually enjoyeth, as of what he doth not possess.*

3d. Those

3d. Those Figures which are used for amplifying are the *Auxesis*, *Meiosis*, *Anastrophe*, *Synathræsmus*, *Paraleipsis*, *Apophasis*, *Periphrasis*, and the *Incrementum*.

Of the Auxesis.

The *Auxesis* is a Figure that represents Things in too strong a Light; as if we called a *Fault* a *Crime*; or that we gave the Name of *cruel* to a Man that was only *severe*. Thus Terence makes Use of the Words *Sacrilegious* and *Sorcerefs* for a wicked Woman.

Of the Meiosis.

The *Meiosis* is quite the Reverse of the *Auxesis*, that is to say, a Figure that diminishes as much the Idea of Things, as the former carries it too far; wherefore it makes use of Expressions that fall a great Deal short of the Thing. Thus a *Crime* shall be called a Fault of *Inadvertency*, and *Cruelty* assumes the Name only of *Severity*.

Of the Anastrophe.

The *Anastrophe* is a Figure, whereby, after keeping one a long While in Suspence, we propose Something that was not expected; thus, (Tully, in his 5th Verrina) *What then? What do you think it is? Some Theft, perhaps, or Robbery? No, do not fancy Crimes so common and so easy to be met with every where. Well, fancy a Crime of as deep a Dye as you can possibly conceive, yet what I am going to say will surpass all our Expectations.*

After which he relates the Crime of *Verres*.

Of

Of the Synathraſmus.

The *Synathraſmus* is a Figure in which ſeveral Matters of a different Nature are thrown together : thus, *All Men exclaim upon theſe Exactions; Nobility, Gentry, Commonalty, Poor, Rich, Merchants, Peaſants, Young, Old, High, Low, and all cry out upon the hard Impoſitions of theſe Burdens.*

Of the Paraleiſis.

The *Paraleiſis* is a Figure in which we affect to paſs over what we nevertheless inſiſt on with a great Deal of Emphaſis; thus, *I do not mention my Adverſary's ſcandalous Gluttony and Drunkenneſs; I take no Notice of his brutal Luſts; I ſay not a Syllable of his treacherous Malice and Cruelty.*

Of the Apophaſis.

The *Apophaſis*, which is not unlike the *Paraleiſis*, is a Figure by which the Author or Speaker ſeems to wave, what, notwithstanding, he plainly inſinuates; thus, *Neither will I mention thoſe Things, which, if I ſhould, you notwithstanding could neither confute, nor ſpeak againſt them.*

Of the Periphraſis.

The *Periphraſis* is a Way of Speaking, wherein we go round about, to avoid the trite and common Mode of Expreſſion; thus, *I will not come into the Tabernacle of my Houſe, nor go up into my Bed; I will not give Sleep to my Eyes, nor Slumber to my Eye-lids, until, &c.* The Senſe is, *I will not reſt until, &c.*

Of

Of the Incrementum.

The *Incrementum* is a Figure wherein we ascend by Degrees from the lowest to the highest Ideas; thus, *What a Piece of Work is Man! How noble in Reason! How infinite in Faculties! In Form and Moving how express and admirable! In Action how like an Angel! In Apprehension how like a God!*

4. Those Figures that are used for exciting the Passions, or which belong to the pathetic Arguments, are the *Ecphonesis*, the *Aporia*, the *Epanorthosis*, the *Apopsiopefis*, the *Dialogismus*, the *Prosopopæia*, the *Erotesis*, the *Apostrophe*, *Parrhesia*, and the *Epiphonema*.

Of the Ecphonesis.

The *Ecphonesis* is a Figure by which the Speaker expresses the Passion of his own Mind, and endeavours to excite that of the Hearers; thus, *Alas! Oh banished Piety! Oh corrupted Nation; Oh that I had Wings like a Dove; for then would I flee away, and be at Rest.*

Of the Aporia.

The *Aporia* is a Figure by which the Orator insinuates that he is at a Loss what to do or say, on Account of the Depth or Copiousness of his Subject; thus, *What shall I do? Must I be asked, or must I ask? Then what shall I ask? I know not what to term it, Folly or Forgetfulness, Ignorance or Wilfulness.*

Of the Epanorthosis.

The *Epanorthosis* is a Figure whereby the Orator recals and corrects something that he said before; thus, *What is it, then, that can give Men the Heart and Courage; but I recal that Word, because it is not*
true

true Courage, but Fool-hardiness, to out-brave the Judgments of God.

Of the Apopospefis.

The *Apopospefis* is a Figure in which the Speaker breaks off his Speech before it is ended, in order to aggravate it, or that the Remainder may be understood. Thus, the Gentleman in Terence, extremely incensed against his Enemy, only accosts him with this abrupt Saying; *Thou of all*—that is, *of all Scoundrels the greatest*. The Violence of his Passion choaked up his Voice, and prevented his uttering the Rest of the Sentence. So, likewise, *If thou hadst known even thou, at least, in this thy Day, the Things that belong unto thy Peace, &c.* that is, *How happy hadst thou been if thou hadst known them.*

Of the Dialogismus.

The *Dialogismus* is a Figure whereby the Speaker puts Words into another Person's Mouth by Way of Dialogue; thus, (in the Oration pro Quintio,) *What does Nevius answer to these Things? What, says he, have I to do with that Sanctity?*

Of the Prosopopæia.

The *Prosopopæia* is a Figure whereby is introduced some fictitious or supposed Person or Thing in the Discourse, which we converse with, or attribute Speech to, such as inanimate Things and dead Persons, as if they were living, and those that are absent as if they were present; thus, *The very Stones of the Street speak your Wickedness. The Mountains clap their Hands, and the Hills sing for Joy. If your Ancestors were now alive, and saw you abusing yourself, in mispending your*

Estate

Estate, by them providently gathered together, and conferred upon you, would they not say thus, &c.

I see my Words will not move you ; but suppose some of your grave Ancestors should thus speak to you ; Children, can we behold your Manners without Indignation, being full of Pride, Effeminateness, &c.

Of the Eretesis.

The *Eretesis* is a Figure in which the Subject is pressed much more home by an *Interrogation*, than by a simple direct Speech ; thus, *Have I not seen thee do it ?* is more pressing and energetic than merely, *I have seen thee do it.*

Of the Apostrophe.

The *Apostrophe* is a Figure or Mode of Expression in which the Speaker breaks off abruptly, and directs his Discourse not only to Persons, but also to Things inanimate ; thus, *And he possessed the Gold by Violence. Oh ! cursed Thirst of Gold, what Wickedness dost not thou influence Men's Minds to perpetrate ?*

Of the Parrhesia.

The *Parrhesia* is a Figure wherein the Speaker declares, that he is resolved to mention boldly, and with the utmost Liberty, Things which are either dangerous to speak of, or which might give Offence ; thus Tully does not scruple to say frankly to the Senate, in his 9th Phillippic, *It is a bold Word, yet must I say it ; 'tis you, 'tis you, illustrious Senators, that have deprived Sulpicius of his Life.* Thus, also, *Do I now persuade Men or God ; Or do I seek to please Men ? For if I yet pleased Men, I should not be the Servant of God.*

Of

Of the Epiphonema.

The *Epiphonema*, or Acclamation, is a lively Reflection, drawn from the Subject treated of, whereby a Period, Sentence, or Speech is closed ; thus, *So prevailing are the Habits we contract in our first Years.*

2d. Figures that belong to the Disposition are chiefly Four, the *Transition*, the *Rejection*, the *Revocation*, and the *Digression*.

Of the Transition.

The *Transition* is a Figure whereby the Parts of a Discourse are connected together ; and is of two Sorts, the *Perfect* and the *Imperfect*.

The *Perfect* Transition is, when Mention is made of what hath already been said, and of what remains still to be spoken to ; thus, *Having considered the Threatenings of the Law, I will now pass to the sweet Promises of the Gospel.*

The *Imperfect* Transition is, when Mention is made only of one of these two Things ; thus, *Well, Gentlemen, let us now see what followed.*

Of the Rejection.

The *Rejection* is, when we either refuse entirely a Place in the Discourse, to Things that are not of the Subject ; or that we defer the mentioning of them to another Time or Place. There is an Instance of the First in this Passage of the Oration pro Posthumus. *I sought, indeed, at all Times, to defend the Interests of the Senate but that is not the Case at present, nor hath it any Thing to do with the Cause of Posthumus.* And the Oration

pro Lege Manilia affords us an Example of the latter ;
But I defer speaking of Lucullus to a more proper Place,
and what I shall then say of him, shall neither diminish
from his real Praises, nor add any that he does not de-
serve.

Of the Revocation.

The *Revocation* is when, after having dwelt considerably upon some Topic, we draw nearer to the main Point, by shortening the Discourse ; thus, *But we have gone far enough upon this Subject, wherefore, to cut short, let us, &c.*

Of the Digression.

The *Digression* is a departing from the main Design of the Discourse to talk of Something, which, though it does not absolutely belong to the Subject, hath nevertheless its Use. When the Digression has been a little long, we subjoin the Epanados, by which we resume the Thread of the Discourse, and return to the Subject we had quitted ; thus, *But to return to Cæsar's Affair, which hath been interrupted for a while.*

4th. *Of DELIVERY.*

Delivery is the Art of forming the Voice and Gesture to the Words and Things we would express.

The first is properly called the *Pronunciation*, and the other the *Action*.

In the Delivery of an Oration, the Voice must be clear, but neither shrill, nor strained, nor canting. We must likewise take Care not to speak too fast, nor clip any of the Syllables, but especially the last which
 N ough

ought always to be pronounced distinctly. A particular Stress should be laid on emphatical Words, and the Accent placed on the proper Syllable. We must be careful to avoid an *invariable, uniform* Tone of Voice, which is commonly called a *Monotony*. Besides, the Voice must not fall or sink at the Ends of Periods or Sentences, as if our Breath was ready to fall us. We must likewise suit our Voice to the Nature of the Discourse, and vary as the Subject varies. In the *Exordium* we must begin with a pretty low Voice, and then raise it by Degrees: in the *Narration* it must be *bold, clear, and even*; in the *Contestation* it must be *strong and lively*; and in the *Peroration, or Epilogue*, it must be *animated, and full of Fire*, as it were from a *Consciousness* of having gained the Point. In a Word, it must always correspond with the Nature of the Things spoken of. That is, what is *grave* must be pronounced with *Gravity*, and what is *moving*, with a *sad and mournful* Voice, &c. With respect to the *Body*, it must be *erect and upright*, in an *easy, natural* Posture, accompanied with a *firm and manly* Air, in which, however, there must appear Nothing *affected, stiff, or forced*. As for the Countenance, it must always agree with the Subject; being to assume a *sad, or gentle, or threatening, or haughty, or humble* Air, according as the Thing requires it. The Gesture must not anticipate the Voice, nor continue after we have done speaking. We must never raise our Hand higher than our Eyes; we must gesticulate from the Left to the Right, taking Care to let the Hand fall on the right Side. We must likewise oftener use the right than the left Hand.

With

